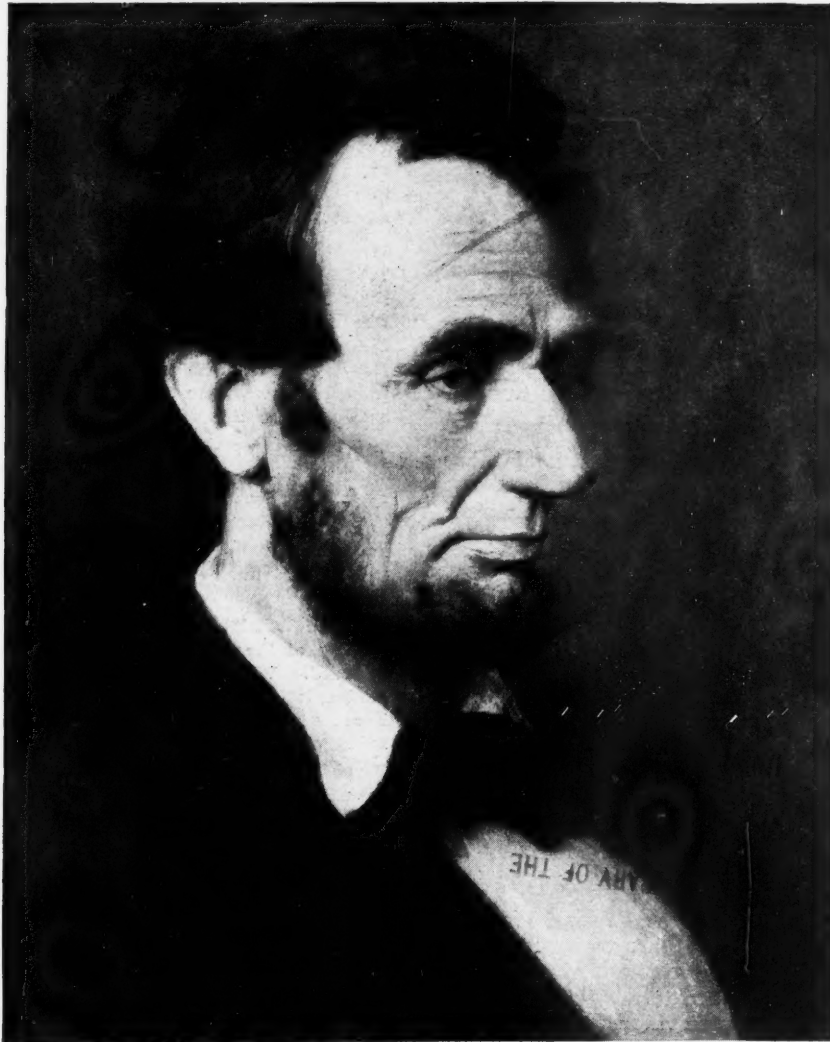


MOODY BIBLE INSTITUTE MONTHLY

National Number

July 1929



Abraham Lincoln

LET every man remember that to violate the law is to trample on the blood of his father, and to tear the character of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries, in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altar."

—Abraham Lincoln, quoted by President Hoover

YOUR HEAVENLY FATHER KNOWETH THAT YE HAVE NEED OF THESE THINGS

(Matthew 6:32)

To Have and To Hold To Have and To Give To Give and To Have

THE FIRST legend—a familiar legal phrase—does not express the thought of a true Christian in regard to his property. The impulse to give is found in the man in whom is the Spirit of God.

THE SECOND legend voices the aspiration of Christian beneficence. How many have wished for wealth that they might give! Fortunately for all good things, there are many who can do so.

THE THIRD legend offers a formula that brings giving *within reach of many who are not rich*, who must provide for an income, since the heavenly Father knoweth that they "have need of these things" that belong to the daily life.

How Is This Done?

FOR TWENTY YEARS The Moody Bible Institute of Chicago has written Annuity Contracts, binding itself to remit to donors of gifts, under the terms of said Contract, annuities varying in rate from 4% to 10%, and more, according to the age of the donor at the time the Contract was executed.

Said a recent correspondent, "I could wish that the money was a free gift, without interest, but my circumstances would hardly justify that." This donor was entitled to nearly 8%, but accepted only 6%, as serving her needs.

So one can give and still have. Many annuitants have testified to their gratification with the character of these contracts, the promptness with which annuities are paid, and the worthiness of the cause served by investing in a number of Contracts.

What of the Mission of The Moody Bible Institute of Chicago?

Founded in 1886 by the beloved and world-famed evangelist, Dwight L. Moody, the Institute has faithfully observed his high and practical ideals through more than forty years of service.

Mr. Moody's plan involved:

TRAINING in a knowledge and the use of the English Bible for both men and women of all denominations who are of good Christian character. More than 25,000 students have taken the courses offered by the Day and Evening Schools and are serving the church as trained workers, more than 1,400 having gone to the ends of the earth as missionaries.

TRAINING in methods of Christian work. The Practical Work program of the Institute has given clinical practice in soul-winning to these thousands of students, resulting in the conversion of a multitude of the unsaved, who have been reached in shop, street, jail and mission meetings, and by personal visitation and interview.

FREE TUITION for every student. This generous purpose of the beloved founder has been faithfully regarded. While the cost to the Institute of each student is \$360 a year, God has raised up donors who have made possible the continuance of this plan. Contributions in the form of outright gifts, bequests by will, or investment in Annuity Contracts sustain this great and worthy work.

Friends who desire to Give and Have are invited to send for information regarding Moody Bible Institute Annuity Contracts to

THE MOODY BIBLE INSTITUTE OF CHICAGO
Bureau of Annuities, M7
153 Institute Place
Chicago Avenue Station, Chicago, Illinois

Gentlemen:

Without obligation on my part please tell me how I may

- ☐ Secure adequate and safe income during my life (and)
- ☐ Also provide for a survivor (or)
- ☐ Insure a Life Income for dependent loved ones

Name.....

Address.....

City..... State.....

Date of Birth.....

Survivor's Birth Date.....

Moody Bible Institute Monthly

JULY, 1929

EDITORIAL NOTES

That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.—Isaiah 29:21.

Cut from the Loaf

This warning of the prophet came into mind a few months since while reading of the death of Lord Haldane, War Secretary of Great Britain during a part of the World War. He was the creator of Great Britain's territorial army, the man who reorganized her military forces, revised the general staff, erected officers' training corps and gave the country, so it is said, a new army. He gave her the system of national military training upon which she was relying in her operations against Germany. And yet, to quote a secular contemporary, "he was shouted out of public life for five words."

The story is this. Lord Haldane was fond of science and philosophy, and after graduating at Edinburgh he went to Göttingen for postgraduate studies in the latter branch of higher learning. This brought him in contact with German scholars and awakened an admiration for their genius, and when during the war the Germans were sometimes pictured as savages, he protested, saying, "Germany is my spiritual home."

The remark was indiscreet, of course, but in the awful excitement of the time, no such mild characterization could be given to it. He was called a traitor, and his political career was brought to an abrupt close at the very moment when his character and intelligence seemed most useful to his country. David Lloyd George declares that he was "treated with the basest ingratitude." He was made "an offender for a word," and turned aside "for a thing of nought."

Read the context of the passage in Isaiah, and note that in the day when the Lord comes to reign, such injustice, such dislocation of reason and perception, such "furious partisanism" will no longer ride roughshod over men, and "they also that erred in spirit shall come to understanding and they that murmured shall learn instruction."

Who would not pray for that day to be hastened in the Lord's time!

✢ ✢ ✢

We should always feel it a duty and privilege to pray for the President of the United States and his cabinet who are his closest counsellors, but somehow we feel there is special need for prayer for President Hoover and his counsellors.

Pray for the President

We have felt this ever since his plain and almost blunt address on law enforcement and law observance before the Associated Press in New York, last April. He

evidently feels very deeply that the forces of evil and lawlessness are sapping at the foundations of things in this country, and there are many like ourselves who agree with him.

But we are disappointed and even alarmed to see that others who ought to agree with him and support him in his laudable and righteous endeavor to awaken the country to its danger, are not doing so. We do not think the secular press is, in all cases, lending the aid that it might, nor is Congress either. Indeed, we should not be surprised to find that the President had made enemies by his speech where he should only have made friends.

It is not a good thing for the youth of our land to have the President described as a "crusader" or a "revivalist," and his address as a "sermon."

That part of the address that aroused the most controversy, we are told, is his statement that prohibition plays but a small part in the reign of lawlessness. They who like their liquor are moving everything to make it appear that the Eighteenth Amendment and the Volstead law are at the bottom of all our present increase of crime and lawlessness. But even if that were true, would it justify people who claim respectability in lending their influence to increase that crime and lawlessness?

The Springfield Republican says truly that the President's appeal is to "that instinct of civilized man which places self-control above self-indulgence and which prefers order to anarchy."

Let us then pray, we repeat, that the President may have grace and strength to keep up the agitation he has begun, until American thought and sentiment has been quickened on this vital matter in every part of the land.

✢ ✢ ✢

A Chicago coroner did an unusual thing. He impaneled a jury of six educators, including three superintendents of schools, public and parochial, and three university professors, law, sociology and psychology.

The whole question of modern youth's conduct was involved. A young man had been killed under an overturned automobile, the background of the story being girls, gin, the roadhouse and the dance.

And what did this great jury say or do? Practically nothing. It was just an accident, they said. It was partly due to the intoxication of a boy driver, but there was no recommendation that he be punished. He might consider himself "severely censured and go home," the coroner said.

We say the jury did nothing. And indeed, what *could* it do? It rebuked the parents of the youths, especially the parents of the girls, fifteen to eighteen years of

age, for not exercising control over them in the choice of their companions and recreations. It recognized the new social problems which had come in with the automobile, the motion picture, the radio and the speakeasy. It urged that every effective means of control be employed to regulate or eliminate these sources of corruption. It asked the public press to continue exposing crime and seek to create a public sentiment that will place a premium upon law and order. It recommended that the number of persons allowed to ride in the front seat of an automobile be restricted by law!—but there its power and authority were exhausted.

How helpless humanity is in the face of sin! How utterly incompetent we are to govern ourselves, to say nothing of governing others, and how blind and silly to prate about the world growing better! Wherein are the elements of its betterment, wherein are they foreseen? Here is education, science and law, the best the world affords, in their impotency sending forth these boys and girls from the court room to live the same kind of life and do the same kind of things as before. "You did not make your problems," they were told, "but you must solve them."

How solve them?

✢ ✢ ✢

President Hoover has given us a new phrase. In his serious address in New York before the newspaper men, he said we were not suffering

Foundations Subsiding

from an ephemeral crime wave merely, but from a subsidence of our foundations. That we believe to be literally true. And when we think of foundations we have in mind that which is basic to all righteousness, namely, the Bible, which is the Word of God. Modernism has for so long been mining and sapping at this foundation that it is subsiding in our pulpits. "Thus saith the Lord" is no longer thundered as it used to be, and where His voice is not heard reproving and rebuking, exhorting and warning, there is no voice of any potency.

That is what explains humanity's helplessness as illustrated in the foregoing editorial. God alone can solve the problem that baffled the coroner's jury, and He solved it at Calvary. But before the youth of our generation will flee to Calvary, they must hear more plainly and authoritatively about the wrath to come.

✢ ✢ ✢

Until now not a few people have supposed that the scientists would continue their triumphal march until they had carried everything before them, and thus religion, especially Christianity, would be no more. But their progress has been

Has Science Had Its Day?

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Ocean Grove, N. J., welcomes the Moody Bible Institute Summer Conference, July 22 to August 4

stopped if we accept the testimony of one of them, Prof. P. W. Bridgman, of Harvard, author of *The Logic of Modern Physics*.

In a recent magazine article, Professor Bridgman declares that the Einstein theory of relativity, the "Quantum theory" as it is called, marks, in its implications, "the complete frustration of modern scientific research." Nature is not at all understandable according to this authority, and the law of cause and effect must be given up. Science is checkmated and might as well leave the table and acknowledge defeat. We quote his words:

"The physicist thus finds himself in a world from which the bottom has dropped clean out; as he penetrates deeper and deeper it eludes him and fades away by the highly unsportsmanlike device of just becoming meaningless. No refinement of measurement will avail to carry him beyond the portals of this shadowy domain which he cannot even mention without logical inconsistency. A bound is thus forever set to the curiosity of the physicist. What is more, the mere existence of this bound means that he must give up his most cherished convictions and faith. The world is not a world of reason, understandable by the intellect of man, but as we penetrate ever deeper, the very law of cause and effect, which we had thought to be a formula to which we could force God Himself to subscribe, ceases to have meaning. The world is not intrinsically reasonable or understandable; it acquires these properties in ever increasing degree as we ascend from the realm of the very little to the realm of everyday things; here we may eventually hope for an understanding sufficiently good for all practical purposes, but no more."

Zion's Herald to which we are indebted for calling our attention to Professor Bridgman's article, says that out of this baffling of science, "there will grow a new respect for sound philosophic research." Perhaps so. But we had rather see grow out of it a new respect for the historicity and truth of the Bible, the Word of God, for if the "bottom has dropped clean out from the world," the foundation of God still stands sure and His Word endureth forever.

* * *

Prof. James H. Breasted, director of the Oriental Institute of the University of Chicago, in speaking some time since on the civilization of Egypt and Babylonia, favored Egypt's priority. It was on the same occasion also, that he took the ground that man's first appearance on the earth was an abrupt occurrence and not the result of a long evolutionary process. In other words, the men, prehistoric men he designated them, whose records were found in Egypt, were the same sort of men as have been identified elsewhere, especially in Europe, as first appearing at later dates. "They had about the same culture," he said, "used the same kind of stone tools, and are designated by the same names." That is to say, the human evidence appears all at once, the several geological strata of earth known to precede immediately that in which men's utensils are found reveal no traces of man at all. On the other hand, after the hu-

man evidence once appears, it continues to exist uninterruptedly.

This is deeply interesting as confirming the biblical account, and we mention it to give point to the credo of our friend, Mr. Wm. J. H. Strong, who prints on his stationery, "I believe Noah's ark is in existence and can be found."

Mr. Strong is the president of Noah's Ark Exploration Association who recently contributed an article on that subject to the MONTHLY.

It was he who called our attention to Professor Breasted's testimony concerning man's origin, and in doing so, he wrote:

"Let us but find Noah's ark of 625 feet length and 100,000 burden, 9,000 feet up on a mountain, and we have some scientific dynamite which will blast the old theories of science into the ultimate chaff of which they are made."

To which, following Jeremiah, we say, Amen!

* * *

The *Essentialist* is the organ of the Methodist League for Faith and Life, edited by Rev. Harold Paul Sloan, D.D., of Haddonfield, N. J. At the opening of this year the editor sent out a questionnaire concerning the Christian faith to twenty-seven

Are Modernists Sincere? leaders of thought in Europe and America, fifteen evangelicals and twelve modernists. It is a striking circumstance, says the editor, that not one modernist answered the questions, and that nearly every evangelical did so. "Something must be wrong when not a single modernist is willing to state explicitly the conclusions to which his quest for truth has led him. If Modernism hopes to convince men and help them spiritually, it must display a higher ethic in its practice. Modernist leaders do not and dare not meet the present theological discussion with frankness and sincerity."

* * *

We received a postal card with this heading inviting us to a meeting in a downtown church in Chicago, to listen to addresses on "peace and brotherhood as taught by the world's greatest living religions." Among these religions, Christianity was condescendingly granted a place. The others included Buddhism, Confucianism, Hinduism, Judaism and Mohammedanism. A Methodist layman and a Jewish rabbi were announced as presiding officers. Features of the program were the Moslem call to prayer and ancient Hindu chants!

"Fellowship of Faiths"

The gathering was a weak and far-off echo of the World's Parliament of Religions of 1893, and while we would not condemn the motive actuating it, yet we can see in it only another example of the gross error of exalting humanity above God. We gladly hold fellowship with Pagans, Mohammedans and Jews in many things, but we cannot hold fellowship with them in their faiths, and at the same time be loyal to the One Only and True God "whose we are and whom we serve." "Truly our fellowship is with the Father and with His Son Jesus Christ."

"I want the Institute itself to be its bond," said its founder, D. L. Moody. He was not thinking of its business standing only, but its doctrinal position as well. In all these years following Mr. Moody's departure out of this world, his successors in the management of what is now known as the Moody Bible Institute have shown the same spirit and have been animated by the same godly ambition, we are glad and grateful to say.

In this connection and in proof of what we say, the management of the Institute has given us permission to quote the following paragraphs from the will of a Christian woman recently deceased:

"I also give and bequeath all of my remaining property, both real and personal to The Moody Bible Institute of Chicago.

"My reason for giving so largely to the Moody Bible Institute is because of what it has done in opening up the Bible to my understanding, and because it proclaims and teaches the essential facts of the Gospels, namely: The integrity and authority of the Scriptures; the Virgin Birth of our Lord Jesus Christ; His deity and atoning death, His resurrection and second coming."

* * *

That is the only explanation we have to offer, and it is a poor one, for permitting the serious doctrinal errors in Vance

Havner's article to escape our "Homer Nods." We are indebted to our correspondents for calling our attention to the matter. See their letters on another page under the caption, "Criticizing 'The Faith of a Countryman.'"

* * *

The readers of the Moody Monthly have been very faithful in supplying the funds needed to send the Moody Monthly missionaries on the field whose

Missionary Fund meager salaries do not permit them to subscribe for themselves. The Missionary

Fund carries the yearly subscription of approximately five hundred missionaries. We are continually receiving letters of praise to God and thanksgiving to those who make these subscriptions possible. The year goes by quickly, however, and there are many renewals due and our fund for summer renewals is exhausted. We do not want to disappoint these worthy and faithful friends, but we cannot carry this financial burden alone. Will you, therefore help to provide these missionaries with the sound spiritual guidance which the Moody Monthly affords? We feel sure that you will count it a privilege to continue to help in this ministry.

ABRAHAM

"On that starry night he has nothing whatever to do, nothing whatever to suffer, nothing whatever to sacrifice. He simply believes in the Lord—takes God at His word—and closes with His free promise. That is all, and it is enough."—Candlish on Genesis 18.

Moody Bible Institute Monthly

A "Mecca" for Sunday-school Teachers; Montrose (Pa.) Teacher Training School, July 8 to 14

What Makes the United States Great and What Detracts From Her Greatness

By Rev. J. T. Larsen, Kersey, Colo.

THE UNITED STATES is not patterned after the kingdoms of Europe or Asia. She is a nation without a crown, and has made freedom of worship. Under God the Pilgrims, Huguenots, Covenanters and Quakers determined to establish a free republic, which should be a cosmopolitan nation, "the melting pot of oppressed peoples of other nations."

I

1. The United States is a great nation because of what God and Christianity have meant to her people as a whole. God had much to do with the freedom of these states, the leading of their early founders to build on solid foundations, avoiding the oppressive elements of European nations, and establishing a nation with a constitution which promises "life, liberty, and the pursuit of happiness," both in the material and religious realms.

God's hand may be seen in the independence of this nation. A century and a half ago, men like George Washington, Patrick Henry, Benjamin Franklin, John Hancock, and many others, were all of the same mind that this nation should be free and independent, guaranteeing to all the liberties which they deserved as pioneer builders. For this liberty the colonists paid a high price in blood, tears, labor, warfare and money.

Washington at Valley Forge

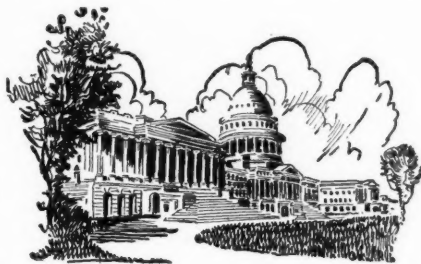
Washington laid the problems of the birth of this nation before the God of the nations in Valley Forge, and God marvelously piloted him and his starving and freezing army.

This nation recognizes the separation of Church and State, allowing everyone to worship God and perform religious duties according to the dictates of his conscience. When Gladstone was asked the reason for England's greatness, he replied: "It is the land of *one book*, and that book is the Bible!" This may not be said entirely about our country, but the Bible and its principles have had much to do in the shaping of her Constitution.

It is safe to say also that in no nation have the principles of Christ and the Bible held such sway among the people. God has made America great because her people sought after Him, and desired a place of refuge on the earth, where life, liberty and worship might be unhindered. From the beginning they trusted in God, opened Congress with prayer and inaugurated the President with his hand upon the Bible. They ordained a public thanksgiving day as early as 1620, making it a national holiday in 1865.

The early founders were courageous, determined, faithful, and held profound convictions concerning duty, righteousness, godliness and the possibilities of this nation.

2. The United States is great because



of her area, population and resources. With an area of 3,025,433 square miles, with forty-eight states, besides territorial possessions, she ranks among the largest. With approximately 130,000,000 people, of all nationalities, she has a power of brawn and brain which few nations possess.

Think too of her minerals, fertile soils, rivers, hills, valleys, mountains! Millions of acres of land are under cultivation, deserts have become productive through irrigation projects, and swamps have become useful through drainage. Truly, in the West "the deserts blossom as a rose," and the woodland hills have been subdued and agriculture has become the chief industry. And still, the "half has not yet been told," only in so far as the previous figures speak of America's wealth, resources and material development.

3. Another reason for the greatness of the United States is the unity in diversity among nationalities, denominational beliefs, and ways and manners of living.

From European and Asiatic countries have come millions of immigrants with an earnest desire to find liberty, peace, justice, prosperity and success, both spiritually and materially. To be an American citizen does not necessarily mean that one has been born here; but that one has become naturalized—adopting the customs, language and swearing allegiance and loyalty to the United States.

The Citizen's Duty

It is required of every citizen to attempt to keep this spirit of Americanization working for the naturalization and unity of the immigrants with other native citizens within our borders.

We must remember that what America is to a large extent socially, industrially, economically and governmentally—she owes to the varieties of people who have combined brawn and brain to make this country what it is. In certain races or families we find different abilities, traits and accomplishments which are not found among a small and exclusive nation. Due to this diversity in unity, there is strength, wisdom, power and greatness in the nation as a whole. One needs only to consider the contributions which each nationality has made in the past one hundred and fifty years to find this to be true.

4. Another sign of the greatness of these United States is the large and sacred

place which the home holds in our personal and national life.

The home is the earliest institution, the foundation of all right government, and the possession which every loyal American will defend as most sacred. Whatever of good or bad exists is bound either to enter or come from the home. The parents, under God, hold the key to the situation as to the quality of citizens of the future. The American home as a rule is beautiful, orderly, restful, peaceful and godly—at least this is so in the idealistic conception of the American home, especially if it is a Christian home.

What would this nation be if its homes, children and parents would assume the disorderly manner of home life which the Soviets across the seas now have operated for some years? Yet, it is in the homes of America where Satan and evil forces would threaten to detract America's honor, goodness and greatness as a united people. There is plenty of room for improvement in all homes, in our lives, and in every community; but it must be admitted that it was the ideal American home which inspired the writer to compose that beautiful and famous hymn

"Home, Sweet Home"

Some people seem to think it is "sweet home" no longer and are tarrying elsewhere, using the home as a mere stopping place, instead of a place of joyous abode.

5. Another element of greatness of the United States is the fact of her municipal and democratic forms in state, educational facilities and principles of living.

This is true regardless of one's party affiliations. There are approximately thirty million children and youth who are seeking an education within this nation. The school buildings and their equipment, as a rule, are generally of the best materials. Its school systems are free, yet compulsory to a certain age. The standards are high, nonsectarian, and yet tolerant toward all religious views. There might be a danger of too much secularization and too little spiritual life and moral teachings, leaving the schools minus the highest truths of life for home, social and community living.

II

In this brief article it is impossible to mention all the elements of greatness or weaknesses in this nation. We will now point out some national weaknesses which peril and detract from our national greatness.

1. The domestic danger is that there will be a lack of discipline, that the home will be deserted by its youth, who are attracted by the many pleasures and unwholesome society of the world. Children are not cared for morally or spiritually as they ought to be. Prayer and Bible study do not hold the large place that they once did. It is estimated that not over

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A Ministerial Retreat of Constructive Values. Montrose (Pa.) Ministerial Institute, July 15 to 25

one-fourth of professing Christians have a family altar in their homes. Many are too busy and too careless to pray or read the Scriptures at home. This is a great peril at the very heart of American home life.

2. Another weakness is the *lust for carnal pleasures*, in movies, in theaters, dances and other social indulgences instead of the sensible things of life. Ninety million people attend the movies and theater every week—with perhaps less attending all our churches.

3. Another peril is the *secularization of Christian teachings*, or the exclusion of the Bible from being read in all but thirteen states, where it is permitted or not prohibited. The Supreme Court of Denver, Colo., recently handed down a decision that the Bible was *not* a sectarian book, and Minnesota Supreme Court did the same in the (Virginia, Minn.), public school case. In early Colonial days the Bible had a real place in the schools and colleges, and helped to make them what they were spiritually.

4. Another weakness is the teachings in home and school which often tend toward a *denial of the Bible*, of the direct creation of man and of false philosophy and unproven theories. Commercial interests have taken the place of the Bible and Christianity in our schools. For these are naturally diametrically opposed to each other.

5. Another weakness is *religious and race hatred*, fostering riots, ill feelings and strained relationships in home, social and business life.

6. Another weakness in our nation is the *luxury of law enforcement*, punishment of criminals, or the need of capital punishment.

Testimony of Our Judges

A judge in New York recently said that the majority of criminals now are under twenty years of age. The sentences given by courts are in many cases too lenient, and the paroles come too soon. Many criminals secure an early pardon from the governor.

Judge Cavanaugh of Chicago, a criminal judge for thirty years, says that he believes in capital punishment after all he has observed in the failure of some to become any better after a term in penitentiaries. "Of thirteen states where the capital punishment law had formerly been repealed, five states replaced the law again after seeing the effects of its hasty repeal." In 1916, 1917 and 1918, over 28,000 criminal murderers in the United States were recorded, but only 285 went to the gallows or the electric chair. Justice had miscarried, and leniency and lack of law enforcement were the cause of it.

God in His word has established the "life for a life," and "whoso sheddeth man's blood, by man shall his blood be shed." Prohibition laws are not a failure, but violators are a gross failure in the sight of God and man. That man who will not uphold the laws of the land whether he believes in them or not—if the laws were passed by a majority vote—is a disloyal citizen!

7. Another menace to the nation is the *alien elements* of those persons who do not intend to make their homes here. The three per cent immigration laws have hin-

dered too many of them. These generally oppose the laws which they opposed across the waters, and are come hither for exploitation both socially and commercially. The United States must keep her citizens at the front, maintaining her freedom from foreign oppression, and yet not failing to properly afford opportunities of development for the truly worthy people who come to this country. All present Americans, as our forefathers, were once foreigners to the country regardless of nationality.

8. The gravest danger is that America shall go the same route that the ancient nations of Babylon, Greece and Rome went—into corruption, sinful pleasures, unchristian philosophy, heathen practices and pagan art, which will bring sudden destruction from a living God of justice!

If we cannot learn from the Scripture,

from experience, or from the teachings of the best of men, may we not fail to read the signs of the dealings of God in the history of the ancient nations. Their glory suddenly perished and they have lost their former prestige if not their existence as nations.

May God grant that America shall see her greatness, her potential possibilities, and her responsibilities of the present age. May these United States also see the many weaknesses which detract from her greatness, and attempt speedily to remedy them.

"Our fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright—
With freedom's holy light;
Protect us by Thy might;
Great God, our King!"

What Then!

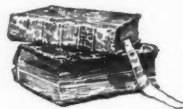
By J. Whitfield Green, Los Angeles, Calif.

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold out their last yard of silk
And dismissed the last tired clerk;
When our banks have raked in their last dollar
And paid their last dividend;
When the Judge of the world says close for the night,
And asks for a balance—what then?

When the choir has sung its last anthem,
And the preacher has read his last prayer;
When the people have heard their last sermon
And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men,
And each one stands facing his record,
And the great book is open—what then?

When the actors have played their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished
And gone out into darkness again;
When the trumpet of ages is sounded
And we stand up before Him—what then?

When the bugle's last call sinks in silence,
And the long marching columns stand still;
When the captain has given his last orders
And they've captured the last fort and hill;
When the flag has been hauled from the masthead,
And the wounded afield have checked in;
And a world that rejected its Saviour
Is asked for a reason—what then?



Does the United States Appear in Prophecy?

By the Reverend Canon F. E. Howitt, D.D., Hamilton, Ont.

(An address delivered at Keswick in New Jersey, and a bridged by permission from *Christ Life*.—Editors)

CANON HOWITT began his address by repeating the question often asked, Is the United States found in prophecy? In common with others his answer had been invariably, No, until quite recently when he came, as he says, to the eighteenth chapter of Isaiah.

"The more I studied it," he says, "the more I began to believe that it did refer to the United States, and while I speak with great diffidence and not authoritatively at all, I would show you the line of my hypothesis and then leave it with you to say whether you think the passage does refer to the United States or not."

The Canon admitted that the chapter is professedly difficult to interpret, but inasmuch as no commentator had ever to his knowledge definitely stated what the interpretation of the chapter was, therefore he thought he could not be charged with contradicting any accepted teaching in applying it to the United States.

The chapter brings before us two separate people, he continued, a "land shadowing with wings" and "a nation scattered and peeled." The word "woe" with which the chapter begins should be translated "Ho," and is a call to attention.

Speaking first of the

"Land Shadowing with Wings"

the Canon said he had looked at many commentaries, all of which applied the prophecy to Egypt because it is the land that lies beyond the rivers of Ethiopia. It was thought that the two strips of land and mountain on either side of the Nile which practically form Egypt represented the wings, but he was not convinced of this.

It had been suggested by some that the words might refer to the winged disc, which was the symbol of authority in Egypt, and which is carved upon its monuments and temples at the present time. But even if this were true of Egypt in an earlier day, she is not now such a land as that spoken of in the prophecy. For one thing, she does not send ambassadors by the sea. She may be represented in the United States and in England and some of the other leading countries, but she has not ambassadors all over the world as one might infer from the prophecy.

Speaking of the "vessels of bulrushes," the Canon quoted the Hebrew scholar Dr. Cummings as saying that when the translators of the King James Version came to this passage they did not understand it and rendered it as above. But the word really means "a water-drinking vessel," and it can apply just as well, and probably better, to steamships. These were not heard of in 1611, and if the translators had used that word it would not have been understood.

"Woe unto the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" (Isa. 18:1, 2)

But our ocean liners today are water-drinking vessels inasmuch as they have to take in water to make the steam by which they travel.

In other words, the Canon thought that the prophecy referred to the United States more probably than to Egypt.

What is your national emblem, he asked? It is the eagle with spread wings. While other countries have the eagle as their national emblem, no other country has an eagle with spread wings. The eagle of Mexico has closed wings. The eagle of Germany has closed wings and a double head. Austria has an eagle but with closed wings. The United States has an eagle with spread wings, and therefore it is actually a land shadowing with wings. "Perhaps," continued the Canon, "the origin of your eagle was the winged disc."

Egypt Linked with the United States?

Pursuing the last suggestion, the Canon went on to say: "You will remember the first discovery of America by the Norsemen. They sailed from Greenland and came over to Massachusetts and to Canada, and the records show that when they reached this continent they found it inhabited. Whence came those inhabitants?"

"The human race began in Eden, somewhere in Mesopotamia, and it is easy to see how they spread over Asia, Europe and Africa; but how did they get across three thousand miles to America?"

"When the Norsemen's discovery was forgotten, Christopher Columbus found the means and the way to seek India by way of the Atlantic Ocean, as he supposed, but he landed in Central America, and when he arrived he found the country inhabited. Whence came those inhabitants? Some have thought they came from Asia, and some that they were a product of the Mongol race, but I differ from that opinion and desire to show you what I think as to their origin."

Here the Canon referred to the tradition that there was at one time a great island where the Atlantic Ocean now stands known as the Island of Atlantis. Plato referred to it again and again. It was a remote tradition that it used to be a great island and that men traded with that island from Europe and from Africa. But have we anything more to base that theory upon than tradition? Turn to the tenth chapter of Genesis at the twenty-fifth verse, where we read:

"And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan."

In the Canon's judgment, the Hebrew word for earth in this verse means the material earth, which was divided in the

day of Peleg, whose name means "divided." In other words, about 1500 years after the creation there came some great cataclysm that separated the earth, and the seas rushed into the great spaces that were made, and hence you have the earth as it is today.

A Comparison of World Contours

"Now is there anything to corroborate that idea? If you take a flat map of the world and compare the contour of North America and South America with the contour of Europe and Africa, you will see that beginning in Labrador the coast line slides down in an oblique direction and then there comes a hollow, the Gulf of Mexico, then it comes out and runs down again.

"In the same way, beginning at Sweden, you have the country of Europe coming down to France and Spain, and then there is a bulge at the top of Africa, and it comes in again exactly the same size as will fit the Gulf of Mexico. You can thus see how the two continents could come together, and how Australia and the islands of the Indian and Pacific Oceans could well fill the gaps, so that, if those changes were made, it might easily again be made into one vast continent.

"As you look at it in that light, Central America is right opposite Egypt, and when the continents were one, would it be difficult to walk across? They could have gone from Egypt.

"Egypt, of course, had a civilization in those early days. The Egyptians were the explorers of that time, and unquestionably they wandered westerly and came to America, and when the great cataclysm took place they were there and they composed the original American people."

Egypt and Mexico

"I have had the privilege of going both to Egypt and to Mexico, and I was impressed with this fact—the great similarity between Mexico and Egypt. All the customs are similar.

"I do not mean to say of the better class of people, but go amongst the Indians, as I took the pains to do, and see them in their little village homes. You will find they are still using one handle plows drawn by a bullock, or buffalo. They have the solid wheeled carts made of boards nailed at right angles to one another and then cut in the shape of a wheel. They have the same method of irrigation, they draw

their water by buffaloes working a windlass. They live in adobe houses and more strikingly still they have pyramids. If you go down to Campeche you will see temples almost as gigantic as the temples of Egypt and hieroglyphics very similar to those of Egypt. How does that similarity come about?

"Isn't it remarkable that in your national seal, while on the one side you have the spread eagle, on the reverse side you have the symbol of the pyramid? When you think of a pyramid, you always think of Egypt, because that is the land of the pyramids.

"So, for these reasons, I have come to the conclusion that possibly, I won't say absolutely, but very probably, this chapter of Isaiah refers to the United States."

The People Scattered and Peeled

Turning back to the eighteenth chapter of Isaiah again, the Canon pointed out that "the people scattered and peeled" was a striking description of Israel and her land. "This chapter," said he, "tells us of the preparation for the return of Christ, and there is some country, I think it is the United States, which is to participate in the restoration of Israel to Palestine.

"About thirty years ago a marvelous change came over the whole Jewish world.

"A book entitled *The Jewish State* acted like wildfire amongst the Jews to inspire them to go back to their own land. They made efforts to buy Palestine from the Sultan of Turkey, but the Sultan refused to listen to the petition, and it looked as though they were going to be disappointed; but you know what happened. England was a friend of Turkey. If it had not been for England, Turkey would have been out of existence a hundred years or more ago. Russia wanted to take Turkey and could have easily done it, but England said, 'You must keep your hands off.' It was England that kept what was, commonly known as the 'sick man of Europe' alive. The 'sick man' was Turkey.

"Then the war came and one would naturally have supposed that Turkey would have sided with England; instead of that the Turks sided with Germany and so England went against Turkey, and you know the end. It was unanimously decided by the Counsel of Nations that England should have mandatory power over Palestine, Mesopotamia, Arabia, and Egypt too."

A Hebrew Scientist's Invention

"You will remember another remarkable thing that happened just at the time of the war. England ran short of glycerine, and they were in danger of being unable to supply ammunition to their soldiers. But at that critical moment, in the providence of God, Dr. Wiseman, professor of chemistry in Manchester University in England, discovered what is known as T. N. T., an explosive better than nitro-glycerine, and he presented this wonderful discovery to the British government.

"Of course, they were delighted to get it. Mr. Balfour was instructed to find out from Dr. Wiseman what reward he preferred, but he said, 'I do not want anything, but if you win the war give the Jews back Palestine.'

"Before the war was won, England sent

a note to Lord Rothschild through Mr. Balfour saying that if they did win the war, they pledged themselves to do their utmost to give to the Jewish people an assured national home in Palestine. No sooner had England done this than France and Italy said they would both do the same, and the United States also pledged themselves to do the same thing. You see then the United States is pledged to put Israel back in their own land, and the Jews are going back today.

"Now doesn't it seem as though the United States must be this 'land shadowing with wings' referred to in the eighteenth chapter of Isaiah?"

The Great Portent

"Everything seems to portend that Jesus is coming. I believe the United States will have a very great part to play in Israel's restoration, just as England will have. I might have shown you almost identically the same line of prophecy taking the same action on the part of England as is indicated here in relation to the United States, but they are both pledged to do what they can for the Jews, and they are both to be participants in the restoration of Palestine to the Jews, and they are doing their part today and God has wonderful things in store for Palestine; you know it is to be the very garden of the Lord by and by."

THE FOURTH OF JULY

To the sages who spoke, to the heroes who bled,

To the day and the deed, strike the harp-strings of glory!

Let the song of the ransomed remember the dead,

And the tongue of the eloquent hallow the story!

O'er the bones of the bold

Be that story long told,

And on Fame's golden tablets their triumphs enrolled

Who on Freedom's green hills Freedom's banner unfurled,

And the beacon-fire raised that gave light to the world!

They are gone—mighty men!—and they sleep in their fame.

Shall we ever forget them? Oh, never! no, never!

Let our sons learn from us to embalm each great name.

And the anthem send down—"Independence forever!"

Wake, wake, heart and tongue!

Keep the theme ever young.

Let their deeds through the long line of ages be sung

Who on Freedom's green hills Freedom's banner unfurled,

And the beacon-fire raised that gave light to the world!

—Charles Sprague (1791-1876).

Go Out upon the Street and Preach!

By Annie Agnes Smith, Norfolk, Va.

Go out, dear child of God, go out upon the street
And seek the lost—your brothers and your sisters
A vast army marching toward eternity!
They laugh, they play, and vainly strive
To satisfy the longings of the soul;
And ever downward is the course
Of those who live in careless pleasure.
They will not answer ringing church bell's call
To come and worship. We must go to them
With burning message, "Jesus died to save!"

Ask God for grace! Then out upon the street,
With holy song and heart with love aflame,
Tell passers-by the glory of His Name!
And they will listen.
Little children pause to hear the Word of God—
The careless, the indifferent;
Drunkard, gambler, thief, all find in Him
Salvation from the guilt and power of sin.

Go out, dear child of God—
Go out upon the street!

The Dominant Issue Before the American People

(A digest of the address of President Hoover before the Associated Press in New York, April 22, 1929.)

PRESIDENT HOOVER said that he wished to make a frank statement of what he considered the dominant issue before the American people, one whose solution was more vital to the preservation of our institutions than any other question before us. That issue was the enforcement of and obedience to the laws of the United States, both federal and state.

"The one force that holds our civilization together is law," he said, and by that he meant not any particular law but *all* law, as ours is a government of laws made by the people themselves.

"There are people in our community," he continued, "who have drifted into the extraordinary notion that laws are made for those who choose to obey them, and the harvest of that notion we are now reaping."

Coming to statistics, he said that more than 9,000 human beings are lawlessly killed every year in the United States, while little more than half as many arrests follow. Less than one-sixth of the murderers are convicted, and but "a scandalously small percentage" are adequately punished. "In many of our great cities, murder can apparently be committed with impunity," nor is any part of our country immune, rural or urban.

Comparing conditions here with those in Great Britain, for example, the President said that twenty times as many people in proportion to the population are lawlessly killed here than in Great Britain, fifty times as many robberies are committed and three times as many burglaries. He affirmed that life and property are relatively more unsafe here than in any civilized country in the world, and this notwithstanding that we pride ourselves on our institutions and the high moral instincts of the great majority of our people.

The President was careful to say that but a small proportion of crimes he had cited could be attributed to the Eighteenth Amendment to the Constitution. In fact, of the total number of convictions for felony last year, less than eight per cent came from that source, showing the Eighteenth Amendment to be only "a sector of the invasion of lawlessness." What we are facing today, he continued, is "something much larger and more fundamental than disrespect for the Eighteenth Amendment or the Volstead law. What we are facing is that respect for law as law, is fading from the sensibilities of our people."

A strong, clear sentence follows: "*The duty to enforce the laws rests upon every public official, and the duty to obey the laws rests upon every citizen.*" If a law is wrong, its rigid enforcement is the surest

guarantee of its repeal; but if it is right, its enforcement is the quickest method of compelling respect for it.

It saddened but did not surprise us to have the President say that he had "seen statements published within a few days, encouraging citizens to defy a law because

examples of this again and again, and to their horror. How often is the prohibition agent made the criminal instead of the bootlegger and the wine-bibber who has violated the law!

It was a hint much needed when the President told his listeners, that "in this field the

press plays a dominant part and is almost final in its potency to arouse the interest and consciousness of our people. It can destroy their finer sensibilities or invigorate them." He commended the great majority of our important journals that do give support to the high ideals he was insisting upon, but he wondered if perhaps a little more support could not be given? Praise and respect for those who properly enforce the laws would help, he thought, and perhaps a better proportioned balance of news concerning those criminals who are convicted and punished. Flippancy is not a useful or legitimate device in such discussions, whose effect, in the esteem of the President, is as misleading and as distorting of public conscience as deliberate misrepresentation.

How solemn a warning and how true this is:—

"If law can be upheld only by enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it, the duty to order his own actions and to so weigh the effect of his example that his conduct shall be a positive force in his community with respect to the law."

The President concluded as follows:

"We are confronted with a national necessity of the first degree, for we are not suffering from an ephemeral crime wave, but from a subsidence of our foundations."

A CITIZEN FIRST

I do not believe the Volstead act in its present form can be enforced, but so long as it is the law I shall vote for every reasonable method which has in it some hope of enforcement. I shall do this because I desire to be a good citizen. I shall not do it because I am a Methodist, but I believe I shall be a better Methodist as I strive to be a good citizen.

To invoke the power of the law has engaged so much attention that, as I see it, the old time "power of the gospel" has been overlooked, as well as Christ's admonition to go to all nations, "teaching them to observe all things whatsoever I have commanded you." We must continue to be teachers and leave to Caesar the things that are his.—U. S. Senator Cope-land.



Herbert Hoover, President of the United States

the particular journals which published the statements did not approve of the law itself."

Who have not seen such statements in the public press and have been startled by them? Do they not raise a question as to whether the American idea of "the freedom of the press" has not given the newspapers a license which weakens its sense of responsibility to the country? The President suggests that degenerate minds which have not the intelligence and moral instinct to obey the law as a matter of conscience, should be segregated where they can do no future harm. It is certainly an unusually serious situation when a chief magistrate of our nation speaks like that.

But another utterance of the President which sensibly impressed us was that "in our desire to be merciful, the pendulum has swung in favor of the prisoner and far away from the protection of society. The sympathetic mind of the American people in its over-concern about those who are in difficulties, has swung too far from the family of the murdered to the family of the murderer!" Those who are obliged to read the daily newspapers, have seen

The Problem of Universal Peace

By Rev. Wm. S. Bowden, New Albany, Ind.

THE earth is perturbed and feverish in all its parts. Peace seems a stranger.

Will there ever be such a thing as universal peace for this earth? Will wars cease to be? Yes. In God's program I read that a time is coming when peace will be universal and eternal. The brightest vision of human imagination will be realized, but not in the way that many humans have mapped out. God has made "an everlasting covenant of peace." He will be "all in all." His kingdom of peace will come and with peace will come righteousness, justice and brotherhood. We have the pledge of God's unfailing Word. "Behold, a king shall reign in righteousness, and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32: 1, 17).

A recent humanitarian writer has given us this vision, expressing the universal desire:

"I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth.

"I see a world without a slave. Man at last is free. All the forces of nature have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret, subtle powers of earth and air, have become the tireless toilers of the human race.

"I see a world at peace, adorned with every form of art; with music's myriad voices thrilled, while lips are rich with words of love and truth. A world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world in which labor reaps a full reward; where work and worth go hand in hand; where the poor girl trying to win bread with the needle—the needle that has been called the wasp in the breast of the poor—is not driven to the desperate choice of crime or death, of suicide or shame.

"I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

"I see a race without disease of flesh or brain, shapely and fair, the married harmony of form and function—and, as I look life lengthens, joy deepens, love canopies the earth; and over all, in the great dome, shines the star of human hope."

This will all be realized in God's own time and way, but true peace is foreign to the carnal heart. A change of heart is called for. No sedative will take the place of Christ in the heart. "He is our peace." Universal peace is at present unknown, but the soul that knows Jesus knows peace. When all know the Lord from the least unto the greatest, then shall universal peace be the order of the day. That time is surely quickly coming; but not through many of the peace measures advocated by men who are not acquainted with the Prince of Peace. The world's panacea for the ills of humanity falls short. A change of heart is necessary; Christ taking pos-

session of the heart and ruling in the life. World peace is maintained now only through force; when universal peace comes it will be through love.

There is No Peace in Sin

The Old Testament prophet of peace declared: "There is no peace, saith my God, to the wicked." Let us not be guilty of saying, "Peace, peace, when there is no peace." When we are told that the world is marching on to mighty victories of peace and safety through human endeavor, look out for "sudden destruction." We all love peace. The minister of the gospel is a messenger of the Prince of Peace, and therefore a friend of peace and a preacher of peace; but let him beware that he proclaim not a false peace.

There is no peace except in Christ. The peace the Saviour gives is the only peace that will make the world safe for democracy. Let this message be given wings. This peace is to be enjoyed by "whosoever will." Our God is often called in Holy Writ the "God of peace." This peace is bestowed through Jesus Christ.

"He will speak peace unto his people . . . Righteousness and peace have kissed each other" (Ps. 85:8, 10).

"The fruit of the Spirit is . . . peace" (Gal. 5:22).

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Peace I leave with you, my peace I give unto you" (John 14:27).

"These things have I written unto you that ye might have peace" (John 16:33).

The peace which the Saviour gives is sweet, abiding peace, such as the world giveth not. It is soul-satisfying peace. It is peace from union with Himself. Not only peace from Him but peace in Him.

The angels on Judea's hills sang glory to God in the highest and on earth peace to "men of good will." It was the proclamation that through Christ, through His coming sacrifice, there would come peace to those whose wills were surrendered to Him. He makes peace through the blood of the Cross; and the angel's message was not the message of peace between man and man, nor between nation and nation, but between man and God. He has made peace. It depends upon the individual whether he will appropriate and enjoy that peace. The angels sang of Him as the One who should bring peace between the individual sinner and his God. This is the only basis of enduring, universal peace.

We have seen that it is impossible for a sinful soul to have peace, that the world will never be saved from the horrors of war through the efforts put forth by the acknowledged prudent men of affairs, that the peace of God during the gospel age is the portion of those only who are in vital touch with the God of peace.

The Realization of Universal Peace?

But what about the solution of the problem? Universal peace awaits the return of the blessed Saviour. The Scriptures

give no sanction to the doctrine that universal peace will be known before our Lord's return, when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15).

He will reign. But when? Where? Read Isaiah 9:7: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

In harmony with this prophecy, the angel's announcement to Mary was:

"Thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33).

The throne of David is vacant, and has been vacant since the days of wicked king Zedekiah. "It shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27). Jesus Christ is the rightful heir. He shall reign (Acts 2:22-36).

Blessed day when He shall return to reign! He shall then speak peace unto the troubled world. A destructive judgment precedes His return. His foes will then be His footstool. War came into the world with sin, and will never cease until sin is ousted from the world. The Son of God was manifested that He might destroy the devil and all his work. When He reigns on David's throne there will be no evil in all the universe of God. Jesus will reign as "Prince of Kings," as "Prince of Life," as "Prince of Peace." Everything demands the presence in person of the righteous King. He is the key to the situation, and how inspiring the thought that the times proclaim the imminence of the King of Peace!

When Jesus spoke to the troubled waves of the little Sea of Galilee, "Peace, be still!" "there was a great calm." He now speaks to the troubled waves of the human soul and brings peace out of its chaotic turmoil. When He comes to reign on David's throne He will again speak, "Peace," and there will be peace—worldwide and eternal. Hail, happy day when there will be lasting peace! Hail, blessed Prince of Peace!

What about the World Powers?

What if such a program be not favorably received by the powers that be?

This is God's program. Believe it. Rejoice in it. Preach it the world over. Not human agencies, but Christ is the hope of this sin-blasted earth. We are looking not for world-democracy, but a world-theocracy. The application of the principles of Jesus Christ to social, industrial, political and business life is sorely needed. This is what helps to make the world safe for democracy; but the Bible does not encourage us in believing that this application

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will be universal, and until it is universal, until the Prince of Peace returns, war will continue.

In view of these facts, what shall be our attitude toward those who vainly seek to establish universal peace through human efforts, or work on the theory that the principles of the gospel will so prevail here in this age as to bring about universal peace independent of the personal coming of our Lord?

Let us pity them, and lovingly point out to them the truth as it is in Christ Jesus.

Many of them would gladly hear. Let us not be so anxious to throw cold water on their cherished schemes. Many of the leagues and treaties and peace societies are all right as far as they go. They may help to reduce the war fever, but are inadequate to cure the disease. The salvation of the Lord is adequate, but many willingly refuse that salvation. Above all, let us hold up Jesus as the only Saviour and coming King. Let us earnestly persuade them to enter into the peace He offers.

The words of the godly Horatius Bonar come to me:

Peace! Earth's last battle has been won,
Earth's days of conflict now are o'er;
The Prince of Peace ascends the throne,
And war has ceased from shore to shore.

The earth again is paradise,
The desert blossoms as the rose;
Clothed in its robes of bridal bliss
Creation has forgot its woes.

O long-expected! Absent long!
Star of creation's troubled gloom;
Let heaven and earth break forth in song,
Messiah! Saviour! Art Thou come?

Jemima Wilkinson—A Prophetess of the Revolutionary Days

From the Journal of Francois, Marquis de Barbe-Marbois, Translated by Percy Noël

Reprinted by permission of the *Atlantic Monthly* (September, 1928)

JEMIMA WILKINSON has just arrived here, a few religious sects awaiting her with inquietude, others with extreme impatience. Her story is so singular and her dogma so new that she has not failed to attract general attention.

Following an illness when they believed her dead for a few hours, she imagined that she really had been, and announced that the Holy Spirit sent a new soul to live in her body. It is not quite clear whether this soul emanated from the Virgin Mary or from Jesus Christ Himself, and the inspired woman is very reserved in her replies on this subject.

Her religion is pure and evangelical. Doctors well drew our attention to some difference between the dogmas which she preaches and those of other sects, but as you are happily in the right path there is no need of describing this new one which has been added to the five or six hundred others in which so many imprudent lambs have lost their way. I prefer to tell you of the impression which this prophetess makes, and how she attracts our worldly attention.

This soul from heaven has chosen rather a beautiful body for its dwelling place, and many living ladies would not object to animate these dead remains.

The Woman Described

Jemima Wilkinson, or rather the woman whom we call by that name, is about twenty-two years old; she has beautiful features, a fine mouth, and animated eyes; her hair is parted in the middle and falls loosely on her shoulders. She washes it every day with cold water and never powders it; travel has browned her a little; she has an air of pensive melancholy; she has acquired no grace, but has all those which natures give.

She comes forward with ease and freedom and at the same time with all imaginable modesty. She has a big gray felt hat with turned-down brim that she wears, and she places it on the desk of her pulpit when she preaches. She wears a sort of frock of white linen knotted under the chin like a peignoir. It falls to her feet



without marking her waist; the sleeves expose only the tips of her hands.

Men and Women Apostles

She has six apostles in her suite; there are three men who speak at her meetings, and three women who keep silence.

One of these men has fulfilled the functions of chief judge in his province with distinction for twenty-five years. Won over by grace, he joined the suite of Jemima four or five months ago.

As you know, in Europe the magistrates hasten to inform themselves about the conduct of inspired people, and ordinarily arrest them at the start. The magistrates at Philadelphia are interested in Jemima Wilkinson, but with other intent; as soon as they found that she preached neither against independence nor against alliance with the King, they found her a spacious church, which the Methodists willingly loaned, and there for several days she has been preaching before a prodigious congregation of people.

Her Manner of Preaching

I was curious to hear her. I went with seven or eight French officers and, as the people were kind enough to make room for us, we found ourselves near the pulpit. Despite our number and the movement that our unexpected arrival caused in the assembly, she appeared not to perceive us; she continued to speak, eyes lowered, with much freedom and facility.

To us her discourse appeared to be composed of the ordinary things of the Bible and the fathers. She enunciated so correctly, although without elegance, that I thought she was reciting a prepared sermon, and it was hard for me to convince myself that she spoke from inspiration, or, as the profane say, extempore.

They Get It Straight

Having cast her eyes on us French, she appeared to remark us for the first time. As she was speaking of the attachment men have for the things of this world, she continued thus:—

"Among those who are listening to me, how few have been led here by the desire for their salvation. Curiosity attracts them; they have a mind to relate extraordinary things when they return to their own country."

I swear to you that for the moment I believed her either to be a prophetess or a fortune teller, and I expected to hear her speak of my diary.

"Do they believe, these foreigners in the house of the Lord, that their presence flatters me? I disdain their honors, I despise greatness and wealth. Seek me no more, hear me no more, if you are not touched by grace; withdraw yourselves, profane no more this temple if you are still in the lakes of the Infernal Angel. But if you are disposed to enter in the way of salvation, if my words have softened your hearts, if I snatch a single one of you from the danger that he runs, I have not come too far to bring the light, and you have not travelled too far to seek it."

She was so overcome by emotion in speaking this way that she was obliged to stop and take out her handkerchief to dry her tears. We were surprised by this apostrophe, but remained perhaps as hardened as before.

Jemima accepts nothing in the way of pecuniary alms. She and her disciples possess nothing but what is necessary to live, and they receive gifts that the piety of the faithful brings them. She lives quietly; her conduct and morals are irreprehensible.

July, 1929

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Three great summer Conferences in Pennsylvania—at Eagles Mere, July 6 to 14; at Montrose, Teacher Training, July 8 to 14, Ministerial Institute, July 15 to 25

A Contrast to Jemima

Last year another sectarian appeared at Philadelphia; he preached in boots, short jacket, and his hair in *cadennettes*. He announced universal redemption, from which no one, not even Lucifer, was to be ex-

cluded. He did not lack eloquence. He was the vogue for a time, but people soon tired of him. They found that a place in Elysium was not so much to be desired after all if it was to be so common that everyone, without exception, would be re-

ceived. Besides, a few ministers refuted him and he refuted their refutations, having their books and his own printed, until finally there was nothing more to argue about, and I do not even know if he is still here.

The Unification of Religion

By Rev. Ronald R. Kratz, Western Springs, Ill.

IN UNION there is strength" is axiomatic. Out of the implications of that truth has arisen the belief that the division of Christianity into sects is fatal to progress, and that a union of all Christendom into one great church would be the sum of all good. It has been specifically suggested that the Church of England and the Roman Catholic church should unite. Plans have been formulated for the union of the Congregational, Universalist, Methodist and Presbyterian churches. A great church union of the Presbyterian, Methodist and Congregational churches of Canada has already been formed. Is this procedure scriptural?

The idea of unifying worshippers is to be found both in the Bible and history. There is an ecclesiastical union which the Bible condemns and a spiritual union which it approves.

One of the first attempts to bring all people together in one religion seems to have occurred on the plains of Shinar. The men of that day said, "Go to, let us build us a city and a tower whose top may reach to heaven, and let us make us a name lest we be scattered abroad upon the face of the earth." This attempt to get to heaven plainly included a plan to keep all the earth under one religion, but as God had instructed Noah to populate, replenish all the earth, this program was contrary to the divine will. Babel was the result.

Babylon, Persia and Rome Tried It

Centuries later Nebuchadnezzar placed a unifying element in the current religion by setting up a great image and ordering all peoples to fall down and worship it at a given signal, or be thrown into a fiery furnace. The faithfulness of three Jewish captives defeated the king's plan and God's power delivered them out of the furnace.

History repeated itself when Darius made himself the object of worship, sentencing any who for thirty days prayed to another god to be thrown into the lions' den. This plan was definitely originated for the purpose of destroying one of the Lord's chosen vessels, but again the Lord wrought victory through His servant. These two attempts at unifying religion were directly planned against the God of heaven.

Besides biblical examples the history of Rome gives instances of similar proposals. The state religion, which tolerated many religious differences, compelled worship of the emperor as a solidifying, patriotic duty. In 249 A.D. the Roman emperor Decius used this phase of his religion as a weapon against the Lord Jesus Christ by



Rev. Ronald R. Kratz

ordering all Christians to give up their faith and to worship the emperor or be put to death. Some nominal Christians did not stand the test and publicly renounced their Lord, others bought exemptions from corrupt officials; and others, the glorious band, suffered confiscation of property, exile or death. In the year 303 the emperor Diocletian followed the example of Decius, and there ensued the greatest persecution of that time.

Union under the Antichrist

The foregoing instances are overshadowed by prophecies by the greatest of all such proposals. In the thirteenth chapter of Revelation we read of the worship that shall be given to a man, evidently the emperor or head of the federated nations. All denominations and religions shall be merged into one. All will be driven to worship this man and his image, or will be put to death. It will not even be possible to buy or sell unless his mark is displayed on the right hand or the forehead. It is significant that recently the Pope received a Mohammedan ruler with all Catholic honors, setting a new precedent.

There are some scriptural and current indications that the amalgamation of religions which began on the plains of Shinar will soon be revived and will be terminated in the destruction of Babylon the Great.

II

From even a cursory examination of these unification schemes, several characteristics appear. In the first place, they are all of an outward nature, i. e., they

are interested in an outward conformance rather than in a heart worship. Although God wants heart worship rather than lip service, Satan is satisfied with the external expression, as it destroys any possibility of a heart response to the Lord Jesus Christ.

In the second place, it is evident that the God of the Bible did not originate these plans because they were often purposely directed against His decrees and His servants, and because in most instances they included compulsory worship. God never compels worship, as He desires willing service.

Attention given to these unification plans of history and prophecy clarifies one's walk in the present. The advocates of religious union advance many plausible reasons. They say it will be easier to maintain one church instead of many, and there will be more power in union than in division.

While we doubt the truth of these arguments because of the tendency of conflicting beliefs to smoulder and to flare up intermittently, we demur on the grounds of the faith and the objective of such a union.

Concerning the faith of a union church, it is plain that in the formation of a basis of union, tenets of faith on which there is not agreement must be dropped. The greatest degree of controversy attends those pertaining to the person and work of the Lord Jesus Christ. These would therefore have to be omitted or glossed over. To offset this minimizing of faith, it is claimed that we are all working to the same end and that these points of disagreement are not important.

However, the Word of God is clearly opposed to this attitude: our Lord Jesus Christ said, "No man cometh unto the Father but by me" (John 14:6). Hence those who are not trusting the Lord Jesus Christ of the Bible are not being accepted by the God of the Bible and they, therefore, are not working to the same end.

In regard to christological faith, the apostle of love said, "If any man come unto you and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). Therefore it is clear that the Bible emphasizes faith, particularly that concerning the Lord Jesus Christ. We must conclude that a light attitude toward tenets of faith would restrict worship to an outward form and would be directly contrary to the revealed will of the God who is the Father of the only begotten Son.

Moody Bible Institute Monthly

A summer by the sea—Ocean City (N. J.) Conference from June 30 to Sept. 2; Ocean Grove (N. J.) Bible Conference, July 22 to August 4

The Proponents' Arguments

Light is thrown on the problem of the objective of a union church by the arguments favoring it. They speak of the advancement of the church itself, the work of the church, the value, even the real estate value of the church rather than the glorification of the Lord Jesus Christ. The Federal Council of Churches of Christ in America, which may be a forerunner of the prophesied union church, furnishes us an illustration in its leaflet, "What the Federal Council of Churches Is and Does." In its eleven paragraphs it does not once mention Christ or salvation, but in each it sets forth some part of what is conceived to be the church's work. This is in spite of the fact that the scriptural mission of the church is to exalt her Lord, not herself.

This change of motive will prepare the way for other changes in the objective. It will be easy to change the motive to that of the advancement of the leaders who will control the united church, and later to the advancement of the emperor or dictator of the nations who will control the church leaders. Then not only will the damage have been completed, but the prophetic picture of Babylon the Great will have been fulfilled in one official religion which will combine all religious groups, and "all that dwell upon the earth shall worship him (the Antichrist), whose names are not written in the book of life of the Lamb" (Rev. 13:8).

While Christians are warned against this type of outward union, there is a spiritual union commended in Scripture. This spiritual union differs in every important aspect from the one just discussed.

The Unity of the Spirit

In the first place, this union is an organic one, one of the Holy Spirit who indwells all believers. It is described in 1 Corinthians 12:13: "For by one Spirit are we all (believers) baptized into one body." A resultant, unified outward activity is described in Philippians 1:27: "With one mind striving together for the faith of the gospel." The gospel is defined in 1 Corinthians 15:1-3 as being the good news that Christ died for our sins, was buried and rose again the third day according to the Scriptures. The objective of this organic being is to glorify Christ, the Lord and Head thereof rather than itself.

The practical outworking of this inward union holds the greatest possibilities. Whereas it seems that the prophesied drouth of the hearing of the words of the Lord is about upon us, in almost every community there is to be found at least one church whose pastor is preaching the truth of the power of the blood of the Lord Jesus Christ to save from sin. The practical outward expression that is needed is for all true believers to unite around the Lord's faithful witness and stand unmovably for the faith that was once for all delivered. This is scriptural. Our Lord prayed that His disciples might be "one." Surely He did not mean one outward church, but one organic body indwelt and energized by one Spirit, glorifying one crucified, risen, and coming Saviour, and dominated by one love to God the Father, and by one passion: to win men and women

to the Lord Jesus. Rev. Victor I. Masters, D.D., editor of the *Western Recorder* (Baptist), Louisville, Ky., says: "Many now strut and swagger before the world and propose Christian unity through the empty east wind expedient of formal outward ecclesiastical union. But real Christians in the different denominations must fight for the sake of the blessedness of the real unity in Christ, which we have in our common faith in Him and our common love for Him."

This kind of union is powerful. It takes away from the enemy the support that is not really his and places it in a position of power under its rightful Lord. An increasing realization of the infinite importance of loyalty to the faith of Christ as compared to that of any outward relationship, will mean a proportionate rallying around the Cross, and the resultant united testimony will issue in the salvation of many souls.

The Contrasts They Present

What a contrast these two types of union present! One outward, the other of the heart. One minimizing tenets of faith, the other holding fast the faith of the Bible. One tending to become compulsory, the other forever voluntary. One exalting the church, the other exalting Christ the Lord. The one is a mere union of outward worship, and the other a definite effort to lead men and women to the only fountain of life.

Wherefore laying aside every religious tie that is not directly and unquestionably in behalf of the glory of the Lord Jesus Christ, and prayerfully backing every tes-

timony to the saving power of His blood, let us wait for Him to come who will destroy all religion that is not true to Him, and set up the only scriptural world-wide church, which will exceed the most fanciful dream of any present advocate of church union.

WHAT IS PATRIOTISM?

Patriotism finds its analogue in the sentiment of attachment to place, which accompanies the first approach to fixity of habitation. It has kinship with the emotion which naturally goes out toward the soil whence come both food and flowers. It gains strength with the growth of political organization. It advances, *pari passu*, with the development of useful institutions and beneficent laws. Yet it is, essentially, a conclusion of reason, and not an institute of nature. Its basis is intellectual and ethical, rather than emotional and passionate. Poets many, and orators more, may do their best to make patriotism a thing of impulse; yet the truth remains that patriotism is intelligent affection, with its deep foundation in man's spiritual being. In other words, real patriotism includes a consideration of the country's true nature, the country's true mission, the country's true welfare. It is a condition of our life which had pre-existence. The country is from God, who made man a political being. It is constituted in human relationships. Hence, it is both divine and human. It is more than the land, more than the government, more than the people. It is an idea and an ideal.

—L. T. Chamberlain, D.D.

The Judgment Seat of Christ

By Rev. Charles E. Furman, Flanders, N. Y.

For judgment scenes, our faith must be well grounded,
And all our depths before His presence sounded,
Lest we before His face should be confounded
In that great day.

Our purest light before His own reflected,
Our choicest deeds by His own eye inspected,
With every fleck of self in us detected,
Ere that great day.

The glory of the gold is in the burning,
The beauty of the Lord in us discerning,
Fulfilling in our lives His deepest yearning,
For that great day.

A Happy Way to Serve the Lord

By Eleanor W. Carlile, Brookline, Pa.

EARLY in my Christian life I felt that I had been left out when the talents were bestowed. I was an extremely poor talker even with intimate friends, and almost dumb before strangers. I could not sing or play an instrument for my Lord. How could I speak of deep spiritual truths when my tongue halted and stumbled in ordinary conversation! For a number of years my Christian life was fruitless and I expected it would always be so.

Then I commenced a course of Bible study by correspondence with the Moody Bible Institute.

As I learned more of the blessed work, I realized that God had a purpose for every life, and that I was sinning in not definitely dedicating myself to Him and then waiting for Him to show me what I could do. Our heavenly Father always accepts the feeblest instrument when it is offered in faith to Him. In a casual conversation I heard of a woman who, whenever she answered the door, offered a tract to her visitor. That seemed within my power.

A tract if properly selected will give the gospel invitation and show the way of salvation. If it is accompanied with a Gospel it will throw further light upon a wandering sinner's soul. They should be proffered with an earnest prayer that God will bless them to the salvation of the soul of the one who receives them and to His honor and glory.

How Courage Came

My first attempts to give tracts personally were made in a very stammering manner, but when they were graciously received more courage came.

I determined to give them personally. I do not doubt that tracts left in cars and railroad stations and other public places do a great deal of good, but if you place a tract in a person's hand he cannot help but feel that you are personally interested in his soul's salvation. Some folks reach for them with eagerness. Others take them with indifference, but only once has one ever been refused. I have found girls in shops, conductors, newsboys, in fact all classes of people glad to receive them.

As I continued in this work I found that the Holy Spirit invariably told me who needed them. This will seem strange to a non-Christian, but every Christian has had some experience of the direct guidance of the Holy Spirit and will know the truth of such a statement.

This message is sent out with the hope that it may lead other timid souls to wait upon the Lord and ascertain if they too may not minister in this way to His glory and praise.

A tract is inoffensive. Our speech, unless God-given is often misdirected, giving offense and driving a sinner farther from the Saviour.

A Gospel should always go with a tract, I believe. I like to give the Gospel of John. God's Word will never return unto Him void. The Holy Spirit speaks in it

with convincing power. Attractive Gospels may be obtained at one cent each, so they are within the means of most people.

Something Very Wonderful

Then there is something very wonderful in simply giving the Word and leaving all to God. It strengthens and increases faith in Him. It keeps us humble, too. If we felt that by our own efforts we had led one to Christ, pride might enter our hearts and give us an uplifted spirit; but we know that the work is all done by Christ in the power of the Holy Spirit. Our hearts are humble before Him and we praise Him for using our hands.

We do not know as a rule what the tract and Gospel have accomplished. I have never had a single soul return to tell me that he had been saved through a tract, yet, I have the assurance in my heart that some have found Christ. If the Holy Spirit definitely directs our work we can be assured He will take care of the results.

It is such a happy, dependent way of serving the Lord. It brings unspeakable joy. To save a soul from hell by offering him eternal life in Christ Jesus, to know that he will not have part in the lake of fire but that you will meet him in heaven—this indeed is the highest bliss in a Christian's experience. Nothing but your joy at your own conversion can compare with it. I wish every Christian might experience similar joy in this humble service.

Something Interesting about Lepers

By W. M. Danner, General Secretary of the American Mission to Lepers, New York

TO READERS of the MOODY MONTHLY, the many-sided ministry of the Mission to Lepers and the scope of its operations embracing work at 103 centers in twenty countries, have long been known. It is not only a philanthropic and humanitarian organization, but a Christian mission, whose message to the lepers of the world is one of salvation.

The mission strives to relieve the physical suffering of the lepers; it provides for their needs and a few of the little comforts that make life more bearable for them. Their dire need is for food, clothing, shelter, medicine, suitable diet and the benefit of modern methods of sanitation and hygiene.

All these things the mission undertakes to furnish the leper. But it does not rest here. On the contrary, it regards its work



A Group of Lepers under the Care of the American Mission to Lepers

as little more than properly and humanely begun. It expands and enriches it by an implantation in the soul of the stricken

leper of a lively hope; it strives to bring into the darkness of his spiritual night, the Dayspring from on high; it induces him to look upon Christ, not only as the healer of his physical ills and the solace of his tortured mind, but as the Saviour of his soul. It finds him low; it lifts him high, and brings him into spiritual contact with One, with and in whom are the sources of abundant life.

Results Following

On every side and in every quarter, evidence is forthcoming that the seed thus sown has fallen in good ground.

Consider the lepers in the Chiangmai Hospital in Siam, to whom the gospel of God has been proclaimed unceasingly since the institution opened its doors. The results have exceeded the most sanguine expectations.

Moody Bible Institute Monthly

Every patient to whom the institution has ministered has become a Christian. In the days of His ministry on earth one leper only returned to the Master to give Him thanks. In Chiengmai, in the days of His intercession, all have returned to yield themselves to the Great Physician of their souls.

And the message which the lepers are receiving, not only get into their hearts, but into their finger-ends. Take, for example, one instance of a leper patient's experience. Of course he cannot work at any lucrative calling because of the possibility of spreading contagion, but he has been able to earn about four cents a day by building a little go-cart for a footless leper and hauling him about the colony. Of these earnings he sent to the Mission to Lepers the sum of five dollars towards the building of the Christian church for lepers in the United States. The total wage, mark you, earned in one hundred and twenty-five days! It is not possible to adorn such a gift nor to set upon it an appraisal. Only the Master can do that.

Their Scripture Knowledge

When Dr. Charles R. Erdman went to

the Orient, he visited the leper hospitals, and talked to the patients. He questioned them about God and their relations to Him and inquired concerning some of the great truths in which they had been instructed. "The answers I received," said he, "were in a number of instances better, and more clearly expressed, than would have been the case had I submitted the same question at Princeton."

Another evidence of the character of the spiritual work among the lepers is the way in which they memorize the Scriptures. They seize on the selected passages with avidity, and having laid hold of them, retain them. On one occasion during a tour of the leper stations, I attended a Scripture memory service in a Korean leper hospital. The conductor of the service called for the biblical passages that had been committed to memory. "But remember," said he, "you are limited to one chapter each!" Will some of our young people who may regard the weekly golden text as something of a burden, give a thought to these leper folk in far-off Korea?

On another occasion, I found seventy-seven leper patients in one gathering who asked that I might hear them repeat the Presbyterian shorter catechism! And again, a message was received from two hospital patients, who expressed their disappointment at not being able to be present at the "Scripture memory service," as they wanted me to hear them repeat First and Second Corinthians!

Instances of this sort could be multiplied. Wherever the work of physical relief is carried on by the mission, the truth as it is in Jesus is being proclaimed. Its agents are engaged in work which demands the spirit that was in Christ Jesus. By it they are inspired to the performance of their duties. They hold, moreover, the truth of Ruskin that "every increase of noble enthusiasm in your living spirit will be measured by the reflection of its light upon the work of your hands."

Work among the lepers of the world is no life of soft and slippered ease. But it leads toward the uplands; and those who tread it, strive to scatter by the way the seeds of eternal life.

Putting the Jew on the Mental Map of the Chinese

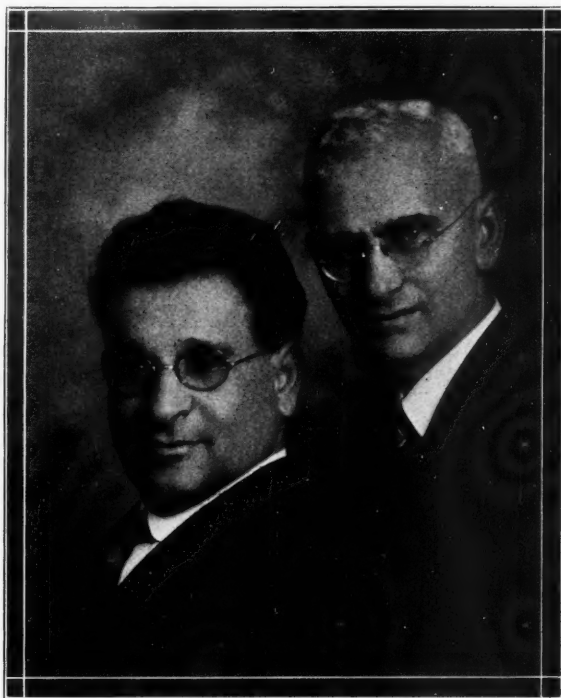
WE HAVE just had a converted Jew from America speaking in our local church to crowds and crowds of people that attended. This was something new under the sun for the Chinese in this section.

"Perhaps some of you know him; he is Rev. Joseph Flacks, of St. Louis. He was born in Russia, but was converted in America where he has lived for twenty years. He has been out here in China for over a year, and although he knows no Chinese, he has been traveling up and down this country bringing a specially forceful message to the Chinese. He puts the Jews on the mental map, as it were, of the Chinese; and once again the Jews as a people, though without a country, have evidenced the truth of God's Word, the truth of His historical revelations to men.

"It fell to my lot to translate Flacks' sermons and addresses here. For a dozen different times we stood up before crowds of Chinese, and sentence by sentence poured into their minds and hearts the truth of how God through the centuries would come near to men. It was an unusual situation: a Russo-American Jew straining to get his English message over via the translation of a fellow American to crowds of Chinese listeners.

"Just behind us we hung a huge map of

The following is from a letter by Rev. H. Kerr Taylor, of the Southern Presbyterian Mission, Taichow, Kiangsu, China, giving a "closeup" of the evangelistic work of our good brother Joseph Flacks. It came into our hands only about a month ago although it was written last January.—Editors.



Joseph Flacks and Henry L. Hellyer

the world that I had hastily drawn, showing Palestine as the center of the world, marked by a cross, with China and

America at the outer edges, east and west, beneath which we wrote in clear Chinese characters, Isaiah 45:22, "Look unto me all the ends of the earth, and be ye saved."

"In this work we went up and down the Scriptures, through Moses and the prophets, the Gospels and the Acts, through the Levitical feasts, and the unfulfilled teachings of the prophets and of the New Testament. We gave them the life of Paul, expounded the Psalms, and dwelt at length on the nature and service of the Christian church and its ministry. Also, we once spent two whole hours telling the life story of this remarkable man who has suffered much at the hands of his brethren for believing in the only Messiah.

"My Chinese vocabulary was taxed to its extreme limit, but the Lord blessed us. Five days of this work was about the most exhausting mental and vocal exercise that I have ever known. I don't think I have ever read or heard of a Chinese character before that was not called into play during these days. And in spite of the English and its Chinese translation, the testimony of this Christian Jew has proved most remarkable and the Lord has blessed it greatly in telling His wondrous story and in strengthening the faith of all."

Correspondence from Dr. MacInnis

Among our Book Notices last February appeared a review of *The Philosophy of Christianity*, by Professor Keyser, in which the reviewer said it had been his recent task to predigest two philosophical presentations of Christian doctrines, one of which was "basically psychologic and centering in the 'instinct' of Peter."

To this Dr. John M. MacInnis took exception, believing that a work of his was referred to, and that the word "instinct" did him injustice. When the matter was brought to the attention of the reviewer, he corrected the error, for it was an error, stating that the word should have been "insight" and not instinct. (See our May issue p. 461.)

The following from Dr. MacInnis, which is self-explanatory, was received too late for our June issue:

"April 25, 1929.

"Central Presbyterian Church,
"Buffalo, N. Y.

"Rev. James M. Gray,
"Moody Bible Institute,
"Chicago, Ill.

"Dear Dr. Gray:

"Your letter of April 1 reached me just as I was about to leave California, and this is the first opportunity that I have had to answer it. The statement by your reviewer satisfactorily explains his use of 'instinct' instead of 'insight.' In referring to insight he should make it clear that the insight on which the philosophy was built was the result of a relation with God that made it possible for God to show Peter what he could not find in the ordinary ways of thinking represented by the phrase

'flesh and blood.' In other words, it was a revelation, and the book very clearly states that fact on pages 17 and 18. That explanation helps to explain his former review which was as indicated in a previous letter, a grievous misrepresentation of the viewpoint of the book.

"Hoping that you may find in your heart to make this explanation, I am

"Sincerely yours,

(Signed) "John M. MacInnis."

We gladly find it in our heart to grant Dr. MacInnis this space and more if it were desired, but we trust he will permit us to say that we do not think the earlier review of his book was "a grievous misrepresentation" of its viewpoint. Certainly it was not intentionally so.—The Editors.

Criticizing "The Faith of a Countryman"

El Segundo, Calif.
May 7, 1929.

Editors, MOODY BIBLE INSTITUTE
MONTHLY:

Pardon me for sending you this letter about Vance Havner's article entitled, "The Faith of a Countryman" in the May issue of the MONTHLY.

In the main I found it most enjoyable, but when I came to the portion under "How Men Are Saved" and read "*I do not believe in Jesus because of the Bible. I believe in the Bible because of Jesus.*" I began to "sit up and take notice." Further on he says, "*I am not saved because I believe Jesus is the Christ.*" 1 John 5:1 reads, "Whosoever believeth that Jesus is the Christ is born of God."

This kind of writing reminds me of Stanley Jones. Dr. Jones writes some fine things, but he does not seem to make plain this fact that but for the Bible we could not have a Christ. Doubtless Mr. Havner is speaking of an intellectual assent to

certain facts, but he does not say so. I wrote to Dr. R. A. Torrey not long before the Lord took him, to the effect that I was either getting out of date or too critical, or that many people who teach the Word of God have never "thought the thing through," and say things that are utterly misleading. He agreed with me.

Yours in the Lord Jesus Christ,
Duncan A. Morton.

Indianapolis, Ind.
May 6, 1929.

Editors, MOODY BIBLE INSTITUTE
MONTHLY:

I wish to call your attention to two statements made by Vance Havner on page 433 of the MONTHLY in his article, "The Faith of a Countryman," namely, "I do not believe in Jesus because of the Bible. I believe in the Bible because of Jesus," and "I am not saved because I believe Jesus is the Christ."

As to the first proposition, how do we get our knowledge of Jesus? He is not

visibly here as He once was. Those disciples who saw Him in the flesh and believed on Him could say this no doubt, but can we at this late date say so? I think not. "How shall they hear without a preacher?" We believe on Jesus by the record (Bible) God has given of His Son, and our belief in that record is linked with our faith in its subject, Jesus Christ our Lord.

As to the second proposition, John in his first epistle 5:1, says: "He that believeth that Jesus is the Christ is born of God." Of course, he means belief with the heart as Paul puts it in Romans 10, but he says nothing about an "opinion."

Such exegesis as this is apt to mislead simple souls. As a collegian, our friend should be more careful in his statements meant for general consumption. No doubt he overlooked the effect of what he was saying, otherwise I think his essay admirable.

Sincerely yours in Christ,

Henry A. Jeffries.

A Judicial Protest*

Kersey, Colo., May 4, 1929.

MOODY BIBLE INSTITUTE MONTHLY,
Chicago, Ill.

I wish to call attention to the *Literary Digest* of May 4, wherein is found a collaboration of the replies of 500 ministers and 200 theological students, which appear chiefly to be modernists both in pulpit and schools. These replies are in majority a rejection of truths we hold dear. Inas-

*We regret that this was overlooked in our June issue.—Editors.

much as these 700 out of 1,500 who replied are only a small minority of the 150,000 Protestant ministers of the United States, I wonder if it could be demonstrated by another tabulation of all sound Bible schools and seminaries, that the *Literary Digest* is mistaken in publishing this unfair set of statistics?

In other words, shall we who profess the truths of the Bible sit still and allow the world at large to believe that *this* tabulation properly represents the churches and schools as a whole? It would be un-

fair to take only 700 ministers to be representative of the other 150,000, besides millions of sound laymen. The average superficial reader would not think, perhaps, deeply enough to notice this injustice to ministers, schools and denominations who are sound in the faith as a whole at least.

Trusting something may be done along this line, I am

A defender of His truth,

J. T. Larsen,
Pastor-Evangelist.

Moody Bible Institute Monthly

The National Federation of Men's Bible Classes

By Guy P. Leavitt, Cincinnati, O.

Few movements of recent years have been more commendable in their motives and accomplishments than the National Federation of Men's Bible Classes. At their sixth annual convention, recently held in Baltimore, they reiterated their general aim "to create and build up men's Bible classes and so mobilize Christian manhood throughout the world; to save men from sinful, vicious and godless lives by bringing them to a vital knowledge of Jesus Christ and to active membership in His church." The purpose of their organization is also to encourage the family altar, increase Christian brotherhood, and aid in occupational and family problems, as well as stimulate in the performance of civic duties.

This volunteer, undenominational men's movement had its inception in the mind of O. F. Bartholow, leader of the Bartholow Bible Class of Mount Vernon, N. Y. To reach men who are found neither in church nor in Sunday-school, he conceived the idea of organizing a Bible class on the military plan, recruiting the men as is done in the army. The plan provided for two or more competing divisions, designated by colors, as red and blue, with generals, colonels, majors, captains and privates for each division. Each captain was to keep his company complete, and each major to fill his battalion up to the full quota, so that every man in the class was a part of the organized effort to invite other men to enlist for Bible study.

The class grew from an enrollment of fifteen to a total of two thousand men. The success of the movement spread, and organizations were affected in other localities, and by 1924 the first national convention of federated classes was held. While the movement has grown most rapidly in the eastern states, it now includes many western classes, among which is the large and widely known Taubman Bible Class of Long Beach, Calif. At present it is estimated that more than 150,000 men, in thirty-seven states, are in personal touch with these affiliated classes, while 4,600 more are on the mailing list.

President Hoover had been invited to address the convention, but being unable to be present his message was delivered by Representative Walter H. Newton of Minnesota.

The text of President Hoover's message follows:

"There is no other book so various as the Bible nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this book in your Bible classes is a post-graduate course in the richest library of human experience.

"As a nation we are indebted to the Book of books for our national ideals and

representative institutions. Their preservation rests in adhering to its principles."

Service

By Edith Howell Miller, Fargo, N. D.

When, in the crowd, the woman touched
His garment's fold,
He knew at once; His spirit felt
That moment's hold.

Because her need was great, response
Immediate came.
Our loyalty demands no strength
Poured forth? Oh, shame!

To give of time, and thought, and love.
Nor count the cost;
This be our service then for Him
Who saved the lost.

The last that the world ever saw of Christ, He was hanging on the cross. The last business of His life was the saving of a poor penitent thief. That was a part of His triumph; that was one of the glories attending His death. No doubt Satan said to himself, "I will have the soul of that thief pretty soon down here in the caverns of the lost." But Christ snapped the fetters of this soul and set him at liberty. Satan lost his prey. "The Lion of the tribe of Judah" conquered the lion of hell.
—D. L. Moody.

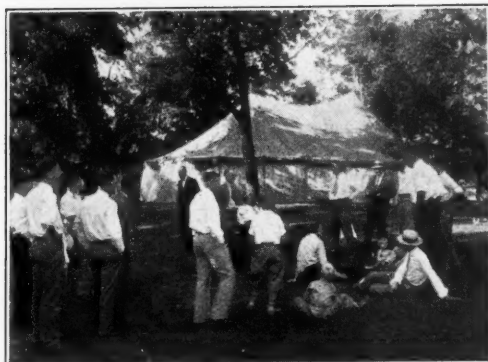
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AMONG THE PYGMIES

Of all the strange things conceived to exist in the forest depths of Central Africa, none have appealed to the imagination more than the reported miniature human beings supposed to be living much like monkeys, with long-bearded grandfathers no larger than a normal ten year old boy. Strange tales have been circulated regarding these people, some indeed so very strange that many sober-minded people have concluded that the whole story was fanciful and without foundation. But there is solid fact behind it all, and the pygmies do actually exist,—though just a bit more human and commonplace than some adventurers have pictured.

Rev. James W. Bell (M.B.I. '17), many years associated with the Africa Inland Mission, but now working independently, has recently gone on a forty-two days' journey in search of these strange folk in the equatorial forest of the Belgian Congo. From Mr. Bell's report of this unusual experience we quote as follows:

"Today these Bambuti, as the pygmies are called in this area, number about 25,000 and occupy over 60,000 square miles of territory. During my journey of forty-two days, covering 550 miles, I walked many extra miles gaining entrance into these pygmy villages, which were always located some two or three hours from the negro tribes and some distance in the forest. In every place it took hours of inquiry to find out anything regarding these people.

"In starting into the forest at one particular place with my guide, I followed a small path for about an hour, rejoicing that God had led me to this spot in answer to prayer. Upon nearing the village I found that all of the little people had fled into the woods. To gain contact with them I offered them salt. My guide called out to them for fifteen minutes, and suddenly out of the forest everywhere they appeared until their number reached thirty-three. I assured them through my interpreter that I had come to bring them salt and would do them no harm. After several minutes of coaxing and pleading I persuaded the chief to come and sit beside me. Confidence was gained by giving each one a small quantity of salt.

"My sultan guest, with whom I chatted for an hour, was four feet in height and dressed in a piece of bark cloth. He had a fully developed body, rich copper complexion, full-grown beard, bold open face, round eyes, flat nose, and thin lips. In this first village I noted that there were five small grass houses and a very small garden with hills of potatoes. Having heard that the pygmies moved about constantly, I inquired of him how it was that he had a garden. He informed me that since the government roads were being built through his territory he wanted to have gardens like other people. After an hour's visit two of the pygmies became quite friendly and led me to another village. Here I put

the salt on the ground and finally persuaded the little children to come and get a portion of it. The houses were about three feet high, made out of small green sticks stuck in the ground, and covered over with fresh green leaves. There was a small fire in front of the camp over which two of the women were cooking bits of food in tiny pots. Everything was on a miniature scale.



The Son of a Latin American Indian Chief

Social Slavery

"I discovered that these people had always been located near this particular chief, as had their ancestors before them. They are virtually slaves, and the negro chiefs speak of them as 'my Bambuti.' In each instance the pygmies never go beyond the limits of the territory of the negro tribe, to which their ancestors were attached. Never until recently have they made any attempt at cultivation. They are dependent upon the negroes for all their food, even for their grain, potatoes and bananas. In turn they are duty bound to deliver to the negro chief all the meat they kill and all the ivory they procure. They come and go at the negro's command. They also depend upon the negroes for spears, knives, iron arrow points and trinkets, which are necessary in purchasing their wives.

"They have no spoken language of their own, but in each case use the language of the negro tribe to which they belong. It is quite evident that the pygmies were conquered by the Babira people of the plain long ago and driven back into the forest. They are scattered over a large territory and have never rallied from tribal warfare.

"At one of the villages some of their number understand Kingwana and I tried to tell them something of the Lord Jesus Christ, but the only answer I could get

was 'God is dead, He does not know us, He has forgotten us.' We need to pray that these people may soon have their rights like the other tribes in the Congo. At present they are thrice bound. Aside from their own primitive animism, Mohammedanism is stretching out her hands to them, and Roman Catholics are seeking to reach them. What will the Christian church do? Though the path be lonely and the task difficult, God is leading us on."

THROUGH THE EYES OF A MEDICAL MISSIONARY

Writing from one of the most remote and primitive fields in the world, Dr. R. S. Buker tells us some of his experiences among the Wa villagers on the Burma-China border.

"At the end of a long day's journey we climbed a hill, and there on the middle of the hill after an hour's journey from the bottom was the Wa village of Wuntung. As we rounded a curve there were several Wa children playing with their tops just outside the village wall. On seeing me some of them hiked out of sight as fast as they could go, saying, 'The great teacher has come.' Others who were a little older rushed forward to shake hands. As we passed through the gates, old and young, large and small, came to greet us. We went straight to the chapel and within three minutes there was hardly room to turn around. Everybody was taking a mental inventory of the white man's equipment. As soon as possible my supper was served and I had the privilege of taking my food under the close scrutiny of some twenty children. Whatever I did, wash my face, eat my food or use my tooth brush, all excited deep interest. After supper I conducted a service, speaking a few words myself, then followed by my teacher, with our cook as interpreter. After the meeting I announced that I would give out drugs and treat sick people the next morning. Being tired out with a strenuous day I went to bed. After being in bed some time I was honored by a visit from a number of elderly men, who, representing the whole village, came to present me with rice and eggs as a token of appreciation of my visit.

A Real Clinic

"The next morning was an experience never to be forgotten. I had planned on getting away from the village at about nine o'clock, but it was nearly noon before I finally extricated myself. Case after case of trachoma (a contagious infection of the eye), which requires weeks of patient treatment, came for medicine. Almost all the children had worms with accompanying troubles. Chronic cases of people growing old and well beyond the help of medicine were brought to me. Stomach troubles (anything that may have troubled within their memory, was now troubling them, or expected to trouble them in the future) appeared for treatment. One dear old woman who persisted in bringing one by one her sick relatives for a careful examination of their troubles, was wise enough to ask for three different kinds of medicine for the same trouble, so that in case one kind did not work the others might. She was quite advanced in her

Moody Bible Institute Monthly

ideas, for she was willing to pay for both the examination and the medicine. What did people do about paying? The great majority brought a small quantity of rice and an egg or two. I had such an accumulation of rice that in the next village I had to tell them I could receive no more, for I had no pony to carry it."

THIS IS WHAT IT IS LIKE

Many missionaries have ample opportunity to exercise that patience and grace "that takes joyfully the spoiling of our goods." Mr. and Mrs. Harry G. Briault (M.B.I. '20), working in eastern Brazil in connection with the Evangelical Union of South America, have recently passed through an experience that will appeal to the heart of every reader. Let those who "have all and abound" in conveniences and comforts try to put themselves in the place of these dear friends who have been called upon to part with their few cherished necessities.

"As you will see by the address of this letter, we have removed from Campina Grande to start work in this town which is situated in the very center of the state. Patos is a veritable stronghold of the enemy, and it may be for this reason that we suffered disaster on our journey here. While we lost many useful and precious things, we thank the Lord that we escaped with our lives.

"We had packed the back part of our new Ford car with much baggage and set out on our journey of over a hundred miles into the interior. I had been very ill two days previous, and still feeling pretty weak was led to follow the advice of friends and take a chauffeur. After we had traveled more than half the distance we came to a part of the road which is cut here and there by mountain stream beds, most of which are quite dry 360 days of the year. We had passed three or four of these when we suddenly came to one in which water was running. Rain had begun to fall and I had some fear as to our being able to cross this stream. I said to the chauffeur, 'Don't put the car through.' He replied, 'Let us try it,' and before I could say more we were in the midst of the stream when the motor stopped. I tried to start it again but without avail. The water was rising rapidly and beginning to come into the car. We got out to see if we could not move it by hand, but a tire had burst and we were unable to move it, nor was there anyone near to whom we could call for help.

A Precarious Situation

"We then turned our attention to the baggage, but by this time the water was coming down in a flood and rushing over the doors of the car. It was surging with such violence that we had to abandon the car to save our lives. Just after we got out of the water the car was lifted up and turned completely over. After the rain had ceased and the flood subsided our outfit presented a sorry spectacle. The hood of the car was completely smashed, and the body all bent and battered. Our portable organ, typewriter, copying machine, gasoline lamp, and many other valuables were lost or completely ruined.

"Our losses amount to not less than \$500, but we are here in Patos and trust

that what we have suffered may be an omen of spiritual blessing in the service of our Lord in this town. We greatly feel the need of the prayers of the Lord's people."

A WORD FROM THE CONGO

Miss Amelia Bertsche (M.B.I. '13), of the Congo Inland Mission, has recently sent us some photos of workers in her district, one of which appears on this page. From her letter we quote the following paragraph:



A group of workers of the Congo Inland Mission. All but three of them have been students in the Moody Bible Institute.

"When we consider heathenism in its gruesomeness, as we find it in Central Africa, we know beyond the shadow of a doubt that a soul saved out here is not saved by might nor by power but by the Spirit of the Lord. Those in Christian lands have no idea of suffering as we find it here. Today a little girl about five years of age was brought to us looking very thin and ill. She has suffered from worms for months. Yesterday they cut her abdomen to relieve her of blood and thus increased her suffering instead of relieving her. Yesterday I also saw a little boy in the village who has been having fever for some time; they had daubed his entire body with clay and left him to walk about in the village. Hundreds of children and people die because of such treatment and witchcraft. In view of the awful darkness, sin and superstition of these people, one would be sick nigh unto despair were it not for Jesus. But what a great joy to go with Him all the way, and have a share in bringing to these benighted people the gospel of peace and point them to the Lamb of God which taketh away the sin of the world. What a glorious gospel has been entrusted unto us His children, and how we should make haste to carry it to the uttermost parts!"

DARKNESS BEFORE DAWN

We all delight in hearing reports of victory and triumph. The missionary who has a story full of wonders is always sure of interested listeners and increased support; but what of the lonely worker in a pioneer field who has still to face an unbroken wall of indifference or hostility? How many of us are anxious to hear his story, or share his bitterness? Many a weary, sorely-tried, hard-pressed missionary carries a burden that few can comprehend, and with anxiety of spirit braves the conflict through in loneliness and isolation. When once the light begins to break and a note of triumph is in the air, then his name is taken up by prayer circles right and left and he is encouraged by a goodly company of sympathetic support-

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ers. Should we allow our missionaries to bear the burden of attack and conquest all alone, saving our breath to join in a shout of victory?

As a true picture of the commonplace round that goes to make up the pioneer missionary experience on most fields, the following excerpts from a letter by Rev. E. G. Barnes, Tembuland, South Africa, should move the hearts of all of us to importunate intercession:

"We find that when the usual type of evangelistic service is held the attendance of heathen is almost nil, especially when the beer drinking season is on; so our week of special services, held each month on one or other of the stations is planned with the definite object of reaching the heathen, many of whom would otherwise never hear the gospel message.

"To do this we visit the people in their kraals, going from hut to hut, and preaching to twos and threes, as well as to tens and twenties. The preachers often outnumber the congregation. Some admit us with good humored amusement at what they consider the futility of our enterprise, but for the most part we are met with a callous indifference which seems studied. A meeting is not refused, but their feelings could, I think, be expressed as follows: 'We suppose its your job to preach, so get on with it, and get out!' The women are always more outspoken and reckless than the men in their opposition to the gospel.

Dead in Sin

"We called at one kraal where there was a single woman grinding corn. In such a case we generally leave a couple of preachers to give a short message and pass on, but one evangelist asked this woman to cease grinding while he spoke a word to her. 'What do you want to talk to me about?' she asked. 'About sin and turning to God.' 'I don't want to hear anything about it.' 'Don't you want to hear about heaven?' 'No.' 'Are you not afraid of going to hell?' 'No, that is where I want to go, because it is where my people are.' The evangelist pleaded and reasoned in vain; she only became the more angry and strident. The noise she made attracted others, so we persuaded them to sit down and preached to them of the love of Christ and of the shed blood for guilty sinners. There was perfect silence, even on the part of the virago, and when we finished she was so mollified that she bade us a friendly good-bye and nearly went so far as to invite us to call again.

"One old man, who seemed to be on his death-bed, refused utterly to let us speak or pray. The more we pleaded, the more pre-emptory he became, until we had to desist. As we walked away somewhat sadly we heard one of the evangelists laughing quietly to himself. I asked why he was laughing, to which he replied, 'I can tell you why the old man would not let us pray for him, it is because some time back a party of Christians, belonging to one of the native sects in the neighborhood, after making a long prayer over a sick man ended by saying, 'Now, Lord, we put him into thy hands,' and soon after that he died. All the natives know of this and the old man was afraid he would use the same words and the Lord would at once accept him and take him from the land of the living.'"

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Weeping for the Word

A MISSIONARY in southern Mindanao, Philippine Islands, writes: "In the district of Malandi the Moro priest, named Mohammed, after reading the Gospel of Luke and comparing it with the Koran, told the worker who was talking with him that he was convinced that this was the true Word of God and that Jesus was the Son of God. He then wanted the whole Bible, and wept when told that it was not printed in Moro, as he could not read English or Spanish."

Widespread Evangelism

CONCERNING an evangelistic tour, the missionary writes: "On the island of Basilan we met a gentleman who had been secretary to the Sultan of Sulu. The Moro who accompanied him was given a copy of the Gospel of Luke in Moro. Squatting upon the wharf, he proceeded to read it, and in a few minutes was very interested. Soon he rose and made off, returning shortly with several other Moros who also desired copies. In the evening meeting people listened intently to the message. Bibles and Testaments were freely sold. Pray that the Holy Spirit may accompany with special enlightenment these many copies of His divine message which have been sold throughout this southern field."

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DEATH OF A. T. SCHOFIELD

Dr. A. T. Schofield, the unconventional practitioner, author of so many books, and active in so many Christian causes, died recently in London in his eighty-third year. The departed physician wielded a graceful pen and wrote on Christian doctrine and questions of faith. Among the many volumes which he published are *Christian Sanity*, *Faith Healing*, *Fit for Work*, *How to Keep Healthy*, *The Springs of Character*, *The Radiant Morn*, *The Life that Pleases God*, *Yesterday*, *Today*, *Forever*. He had a gift of happy expression on the platform and was greatly in demand at meetings in the interest of evangelical truth. He was vice-president of the Prophecy Investigation Society, and for thirty-eight years connected with the Victoria Institute.

NO PARALLEL

President Hoover's appeal for obedience to law, whether in a particular instance the law may be to our liking or not, has evoked some strange efforts to justify a selective obedience.

We find the Boston *Transcript*, for example, arguing that the Boston Tea Party and its sequence of history-making events is a justification for refusing to obey the Volstead law. To such muddle-headed thinking may we be driven by our prejudices.

There is no parallel. The Boston Tea Party and the following revolution were protests against taxation without representation, against subjection to laws and edicts in the making of which the Colonists had no part. They were without voice or vote to amend or repeal the laws beneath which they suffered. In such circumstances the only choice is submission or rebellion. They chose the latter. They disobeyed and openly defied the authority of George III., courageously facing the consequences of their acts.

But this modern disobedience, which the *Transcript* defends, has none of the justification that made the revolution glorious. It is disobedience to law which is our own law, made by our own elected representatives upon the authority of an overwhelming majority of the states; law which can be amended or repealed whenever there are sufficient votes for such action. Moreover, it is not courageous defiance which marks this disobedience, but surreptitious, undercover violation. Martyrs are not dying for principle in rebellion against the Volstead law, though some individuals have died for the profits of law-breaking.

Americans who respect the traditions of the revolutionary fathers may justly resent the effort to place the man with a hipflask on the same pedestal of heroism. We could not have expected such a parallel from Boston.—*Chicago Evening Post*.

POLITICAL PARSONS

In a speech at Kansas City the other day, ex-Senator James A. Reed said:

"The preacher who makes a political tirade from the pulpit desecrates the pulpit and his profession. Such men are the intellectual dregs of their trade."

That statement ought to be blazoned upon every pulpit in this land. The larger a minister's influence is in politics the less it is in spirituality. The converse is equally true. The lethargy of the people of today towards the church and its work is caused in a great measure by the spectacle of political parsons running up and down the land trying to legislate morality into people through the passage of laws. Their activities along these lines are unwarranted and downright wrong. The place for the parson is in the pulpit and not on the soap box. He loses his dignity, prestige and influence the minute he begins fraternizing with the politicians. By all means let him stay where he belongs—in the pulpit and in the church, not gum-shoeing about in legislative and political circles.—*The Charleston (W. Va.) Gazette*.

THE INDISPENSABLE CHURCH

Few persons, however limited their interest in organized religion, would care to live in a community without a church. Purely aside from actual membership numbers or the number and money worth of plants, the churches are a community asset of incalculable value. The point frequently is overlooked. Too often the influence of the churches is underrated.

It may be felt that because only a certain percentage of the people are church members and because not all of these attend or take any actual part in the work of the institution, its importance is to be discounted. It is a mistaken, short-sighted view. For the church is as indispensable to community life as is the school (which only limited numbers attend), and its position hardly is comparable, because of the difference in purposes, with that of business enterprises.

There are and will remain differences in faith, doctrine and practice; the ideal church for one individual or group is not and could not be, in the nature of things human, the ideal for all. There has been a growth of church co-operation locally and elsewhere. The prospect of wider church union is at times bright, again disappointing. But withal, the churches are here and will remain, each one or each division seeking in the best light it can command to minister to the spiritual needs of the people. If no other basis than that of good citizenship, the individual is under obligation to give the churches sympathetic consideration and support.—*Kansas City Times*.

THE OLDEST SUNDAY SCHOOL

The oldest Sunday-school in London, England, is the Hoxton Academy Chapel Sunday-school, Hoxton Green. It was founded in 1785, by George Kemp, who tramped to Gloucester and back to see Robert Raikes for information as to running the school. The school is now affiliated with the New Tabernacle Congregational Church, Old Street. The present building has been in use since 1800, and the school has just celebrated its one hundred and forty-fourth anniversary.

COMING EVENTS CAST THEIR SHADOWS

In the country as a whole there are now about 430,000 grocery stores. Only 70,000 of them are chain stores, but these 70,000 do half as much business as the remaining 360,000 independent combined. Chain stores have appeared in most, if not all lines—chain hotels, chain theaters, chain shirt stores and hat stores, chain barber-shops, chain bootblacks. Out in distant sections are groups of stores where you can buy goods at prices which the department stores can hardly match because they haven't got the buying power of these little stores.

A look into the future seems to show more and more chains and more links to those chains. Already the independents have been forced to adopt certain chain methods. The prosperous mail-order houses are now focusing on the erection of great chain systems of their own.

Do we face a period in which slowly but inevitably the chains will tend toward regrouping into a few giant combinations? In the grocery business that period has already apparently set in.—*Collier's*.

A TRIBUTE TO CALVIN COOLIDGE

When Mr. Coolidge took office six years ago, he poured an icy trickle of water down the spine of the blatant giddiness that had taken possession of Washington in the mad glad days of the Ohio gang, and effectually quenched it. As soon as he moved in, the White House lost that atmosphere of raffishness that had hung over it; it became seemly, and sober citizens ceased worrying about when the scandal would break.

If he did this much on taking office, he did no less on leaving it. His return to Northampton, to his half of the two-family house that he occupied before he departed to take part in large affairs, is a rebuke to the Thank-God-I'm-Not-What-I-Used-to-Be club, whose members number millions. It is a slap in the face of our national vulgarity, for we may as well be honest about it. Our chief infirmity, the thing that so appals other countries, is our itch to get on, to forget our origins, to become Jacques instead of Jacob, to ditch the people we knew last year, and our naive assumption that this is all in life that matters. It is edifying, then, to see one American, and particularly an American of old American stock, who can take great success with complete casualness, who can remain what he was without even thinking of doing anything else.

—*The New York World*.

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A PIONEER CAMP FOR BOYS

A pioneer camp for Christian students in Canadian colleges will have its first outing at Doe Lake, Ontario, from July 23 to August 30, under the leadership of Dr. Howard Guinness.

The purpose of this camp is to further a fellowship of the evangelical Christian students in Canadian universities. In the last three years, these unions, which are similar to the organization of the League of Evangelical Students in the United States, have come into existence in five of the large universities, while unorganized groups have gathered together in four other schools.

It is intended that the pioneer camp shall be the first of many such camps organized for the purpose of winning the schoolboy for Christ. Particulars may be had from the Pioneer Camp for Boys, 366 Bay Street, Toronto 2, Canada.

A POOR ARGUMENT

Church union enthusiasts use strange arguments sometimes in support of their positions. A forthcoming editorial, to appear in a Protestant church paper, has just been sent us. The church which it represents has a great deal to say about church union, but so far as we know has never done anything which has really brought the churches any closer together. In this article the editor urges church union and says that the churches ought to follow the example of the nations of the world, and cites what they have recently done in signing the Peace Pact, which is intended to outlaw war.

Now, says this editor, the churches ought to unite, to prevent the possibility of war between them, though he admits that there is no real warfare going on among them. There can be no question that the adoption of the Peace Pact is one of the greatest actions ever taken by the nations of the world, but the editor referred to seems to have overlooked the fact that each nation is just as distinct and independent as it was before the Peace Pact was adopted. It will be a condition much to be desired, when nations will live at peace with one another, with no need of armies and navies. But we are not at all sure that it would be well for all nations to unite into one great nation. Nor do we know of any nation that desires to see this done.

If the strongest argument that can be advanced in favor of church union is the signing of the Peace Pact by the nations, then we are opposed to church union. Such union may be a good thing, and in the providence of God it may be brought about, but those who want it to be accomplished should use some stronger and more conclusive arguments than the Peace Pact.—*Presbyterian of the South.*

LAW ENFORCEMENT AND LAW OBSERVANCE

There is no difficulty in securing obedience to a law from the people who approve the law. They are in favor of it. They wish it to stand and to accomplish all the good it was intended to secure. The law does not have to be en-

forced against such people. They obey it because they approve it. It is a matter of law observance with them, not law enforcement.

If all people were good, they would be law-abiding. They would accept good laws as being an expression of righteousness, and as they are in favor of what is right, they would, as a matter of course, uphold and observe and obey the good law. The whole matter resolves itself then into the question of getting people to be good. If they are disposed to be good, they will obey the law. If they are disposed to be evil, they will oppose the law, and there will be a conflict.

The one whose heart is evil and unrenewed and stubborn fights against God's law, and is not subject to it, neither indeed can be. The law, in this case, is not strong and effectual, but is weak, on account of this fleshly opposition and resistance. What then? What does God do? Does He say that the law must be given up as useless and unpractical? Indeed, no! God sending his own Son for sin, condemned sin, and set in operation the influences for changing human hearts, and making them ready to love and obey and become right and good.

This is the scheme of gospel salvation. The trouble is all with human hearts, and those hearts must be changed into God's image, into likeness to Christ, into harmony with the divine will, so that we will trust and love and obey and delight to do God's will. We must preach individual salvation.

It is thus, for instance, with the prohibition laws of our own land. They are right, and everlastingly right. The people who favor righteousness, as lovers of it and leaders in it, have no use for drunkenness, for themselves and for others. By every measurement of the Word of God the prohibition of alcoholic and narcotic poison of every sort is right and must be sustained. A very large part of our people have been working for scores of years to secure this, and they will retain it. The law does not have to be enforced against such people. They feel themselves in line with the spirit and purpose of it. They are observers, and are on the side of the enforcers.—*The Presbyterian.*

THE LOBBY

Under the above heading, Arthur Sears Henning, in the *Liberty* magazine of April 6, makes revelations regarding the lobbying activities of certain Protestant church groups which cause one to question whether the cautious watchfulness which we have become accustomed to bestow upon the political machinations of Roman Catholicism had not better be transferred to or at least shared with this new political power which brazenly parades under the Christian and Protestant banner.

There is no reason to doubt the trustworthiness of Mr. Henning's statements. He has revealed a condition of which we were all more or less aware and one which is a menace to our system of government as well as a sad aberration from the divinely imposed object of the church of Christ. These misguided churchmen defend their

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political activities with the claim that all the questions they are interested in are moral questions. As a matter of fact the State can hardly deal with any question which does not to a certain degree involve a moral issue. It is the State's function to defend, maintain and foster public morality and justice. Our American system of government plainly outlines this as the distinct sphere of the State and makes provisions that this sphere shall not be infringed upon by the Church.

The function of the Church is to preach the gospel of Jesus Christ and for the exercise of this function the State promises its protection. As a matter of fact, it promises protection to any group of religionists, even to opponents of religion, as long as they remain within the bounds of the law. The tendency to make every political question which can be construed as a moral one the field of Church activity is a direct result of the spiritual bankruptcy of a large proportion of so-called Protestantism. To many of these churchmen Jesus Christ is nothing more than an example and director of morality. He is merely a pattern of rectitude in their circles. The vicarious character of His atoning work has long since been relegated to the limbo of outlived tenets. They have no other message but a moral one and no other object but the inculcation of morality. They can conceive of no other object of the Church than the furtherance of moral living, and naturally their ambitious program will include also the influence of national legislation. Whether they realize it or not, their pernicious activities constitute a distinct menace to our constitutional principles and a flagrant violation of our national ideals to which they as American citizens owe allegiance. Their ambitions, if realized, are bound to lead us back to the conditions of bigotry and intolerance which are such a dark blot on our colonial history. It will be a sad day when America's public life and America's policies will be directed by the imposition of the will of any Church group, no matter how benevolent its intentions.—*American Lutheran*.

PACIFISM AND BOLSHEVISM

In the United States some of the so-called "liberals," including not a few college professors and ministers, profess great admiration for the "liberalism" of soviet Russia and its expression of the new freedom. It is difficult to visualize mentally the psychology of these brethren of the cult, in view of the actual facts. Most of them are pacifists and advocate pacifism in America, although not a voice is raised against the organized military strength of Red Russia where every man is a potential soldier and where even the women and children receive military training. These representatives of the so-called intelligentsia in America are strong for freedom of speech. They can weep copious tears and spend their funds to release from jail the soap box orator who preaches sedition and destruction of the state and the social order. But they accept without comment the admitted fact that in Russia no man can disagree with the autocratic communist government without suppression, exile or even worse.—*National Republic*.

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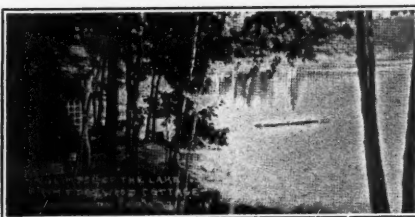
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Truth Illuminated

William Norton

CHURCH SICKNESS DIAGNOSED

A missionary on furlough, when asked what is the matter with the churches in America, diagnosed the disease as follows:

1. Fatty degeneration of the heart (wealth, luxury and ease).
2. Pernicious anaemia (lack of blood in its theology and in the fight with sin).
3. Cerebrospinal meningitis (destruction of backbone and brain center).
4. Cancer (unbelief in the supernatural).
5. Neuritis (super-sensitiveness to ridicule and criticism).—Selected.

RESCUE THE PERISHING!

A newspaper writer, commenting on the craven conduct of the officers of the *Larchmont*, which went down in Long Island Sound not long since, compared it with the valorous spirit of Captain Luce of the *Arctic* more than fifty years ago, who remained with his ship until she sank into the depths of the sea. It was not his fault that he survived. He was rescued, by no attempt of his own, from the waves in which he had been engulfed, but he passed his remaining days in avoiding society. Though it was no fault of his that he was living, he was ashamed to be alive while his passengers were dead.

If, by the grace of God, we find ourselves in the home of the saved, rescued by infinite love, will it not tinge the happiness of heaven with bitterness to reflect that, while we had escaped destruction, we did little or nothing to rescue the perishing?—G. P. Eckman.

CHRIST'S MISSION

The Son of God came to seek and to save the lost.—Luke 19:10.

An old elder in one of the Western parishes, a Scotchman, lay dying. One of his friends drew near to the dying saint and asked him, "Weel, Jamie, how lang since is it that ye made yer peace wi' God?" The aged saint said, "Weel, Robin, to tell the truth, I never made my peace wi' God." "But, Jamie, ye ken what I mean—how lang since ye sought and found God?" Again he said, "Oh, Robin, Robin, I never sought and found Him." Then the friend said, "Oh, his mind is gane, and he will never recognize us again." But the old saint opened his lips and said, "Listen! Not me—not me—I never sought Him—

*"Jesus sought me when a stranger,
Wandering from the fold of God,
He to save my soul from danger
Interposed His precious blood."*

Oh, yes, Christ fought the battle and won our peace. *All He now desires is our acceptance of the legacy. "My peace I give." It will be put hopelessly aside if not received as a free gift.*—*The Prophetic News.*

GOD'S WILL

God is the master of the scenes. *We must not choose which part we shall act; it concerns us only to be careful that we do it well*, always saying, "If this please God, let it be as it is"; and we who pray that God's will may be done on earth as in heaven, must remember that the angels do whatsoever are commanded them, and go wherever they are sent, and refuse no circumstances.—Jeremy Taylor.

HIS UNFAILING PROMISES

Many years ago Spurgeon said in one of his sermons, "If you take a Bank of England note to the counter of the bank, in an instant that bit of paper turns to gold. If we take a promise of God to the mercy seat, it turns to what is better than gold—to our own good and the glory of the Father," he concluded.

Thus a beautiful truth is expressed in a beautiful way. There are many Christians today who can testify to its veracity out of their own experience. The trouble with some of us is that we are not willing to test these promises. They seem too wonderful and too impossible of fulfillment for us even to put them to the test. Nevertheless is not God continually inviting us to do this very thing? Some one else has said: *"There never was a run on heaven's bank which was not promptly met. No creature in all the world shall ever say that he drew a draft upon heaven, and that God dishonored it."*—Forward.

SACRIFICE IN GIVING

Their deep poverty abounded unto the riches of their liberality.—2 Corinthians 8:2

A humble Scotch woman had lived for many years on porridge that she might give to missions the cost of her comforts and luxuries. One day a friend gave her sixpence to "buy a chop," as he said. She looked at it a while, and then she said, "I have got on very well on porridge so far, and I think I'll just stick to it." And so the sixpence went for missions.

A minister was telling of this at a missionary breakfast, and a comfortable woman who was sitting in the chair immediately got up and said, "Well, I declare, I never yet have done without a chop for Christ's sake, and so I shall begin today, to sacrifice by giving a thousand pounds to missions." Others followed suit, and before that breakfast was over twelve thousand dollars had been contributed for missions. That was the value of a consecrated sixpence.

John Howard says, *"We must learn to give up our luxuries to supply the comforts of others; our comforts to supply their necessities and even our necessities to supply their extremities."*—*Watchword and Truth.*

ONE SOUL A GREAT AUDIENCE

A very large portion of Christ's inspired biography is occupied by his personal interviews—with a guilty woman by a well, with a publican by the wayside, with a young ruler, with a blind beggar, or with a ruler of the Sanhedrin in a private room. To the Son of God, as to every faithful gospel minister, *one soul was a great audience.* The single extended discourse which Christ delivered was aimed at every auditor before Him.—T. L. Cuyler.

THE BETTER WAY

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could," he replied. They laughed, patted him on the back and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher.

"Why do you want to go to heaven that way?" They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship—provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves—if a shark did not get him. And suppose you did get to England without a ship, *do you think you would get there much ahead of the man who goes by ship?*"—Selected.

THE TRUTH THAT FREES

And ye shall know the truth, and the truth shall make you free.—John 8:32

Instinctively every living thing loves liberty. You may pierce a fly with a needle, and he will flit about unconscious of the wound. But press that needle into the table and the fly goes frantic to secure its liberty.

Some years ago, upon the Holstein Ranch in California, three little orioles were taken from a nest and confined within a bird cage. No sooner was this done, than the mother bird appeared and tried to liberate her young. Failing in this, she flew away and brought to her incarcerated babies a sprig of the deadly larkspur. In a few minutes those three fledglings with foaming mouths lay dead in the bottom of the cage. If the mother bird could not free her young, then she preferred to kill them.

How often, alas, have human parents seen their offspring in a captivity to sin to which death would have been preferable, and the saddest reflection they can have, is that this captivity is the result of the moral poison they have themselves administered. *The only liberty from the slavery of appetite, or passion or pride—from conventional society or the tendency of the age, is to learn the truth of God's love in Jesus Christ.* This will deliver from delusion of the mind, affection of the heart, and tyranny of the habits.—*Watchword and Truth.*

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

THE FATHER OF JOSEPH

G. A. S., Corinth, Ia.

Question: How do you reconcile the opposing statements in Matthew 1:16 and Luke 3:23?

Answer: Since Luke gives the genealogy of Mary, it is supposed that the name of Heli is here employed because he was Jacob's father-in-law, which would be in harmony with Jewish custom in such tables.

McPHERSONISM

H. H. S., Willard, Mo.

Question: Will you kindly give me some facts about the teachings of Mrs. Aimee Semple McPherson?

Answer: We would refer you to the pamphlet by Rev. William P. White, D.D., president of the Los Angeles Bible Institute. The title of the pamphlet is, *Is McPhersonism of the Lord?* It may be obtained from the Bible Institute Colportage Association, Chicago.

BONDAGE AND FREEDOM

T. M. V., Canadensis, Pa.

Question: How did Paul differentiate between himself who served the law of God, and his flesh which served the law of sin (Rom. 7:25)?

Answer: Although Paul knew the victory over sin that comes only through Christ, as the first part of the verse reveals, he was still aware of a conflict within. Although saved and delivered from the dominion of sin (6:14), he knew it had not been totally annihilated. In his flesh, or carnal nature, there was still the disposition to sin; yet he himself (now a new man) was able to keep above yielding to this downward pull, not of himself but through Jesus Christ.

A TIME TO DIE

F. R. P., Remington, Ind.

Question: Is there a time for everyone to die regardless of how they live?

Answer: Such a belief borders upon fatalism, and hence is a pessimistic view of life. However strong we may be in the grip of external forces, God is all-powerful and gracious to deliver if He will. Moreover, humanly speaking, a person may either prolong or shorten his days by temperate or injudicious living. In either case it may be truly said of man, speaking generically, that there is "a time to die." He cannot live on here forever, and whatever happens to him occurs because of either the active or permissive will of God.

July, 1929

SANCTIFICATION (A Correction)

G. H. W., Minneapolis, Minn.

Regarding the statement in the December number, that "entire sanctification does not come before death," several other inquiries have been received. It was not in our thought that death itself had anything to do with our sanctification, yet it was an unfortunate phrase. The thought in our mind was that since sanctification eventually includes the body (Phil. 3:21), that it could not be completed *before* the body is glorified. Our spirits have been sanctified, our souls are in process of sanctification, but completed salvation (including sanctification) includes our bodies which are to be made like unto His own glorious body when we shall see Him. For a fuller exposition see *His Church*, Chapter V.

JOB THE PESSIMIST

J. H., San Francisco, Calif.

Question: What is your understanding of Job 3.23?

Answer: The beginning of the verse is a repetition of the beginning of verse 20. Job is mystified. He can find no explanation for his suffering. What is the use of living any longer? Has not God "hedged him in," that is, physically? His bodily affliction prevented him from normal activity; his life seemed useless and hopeless. Evidently he overlooked the fact that God's loving hand was in all of his suffering for some good purpose, even if Job could not discover it. Pessimism is usually the result of poor health or else of some misunderstanding of God's purposes for our lives.

THE CLEVELAND TRAGEDY

R. W. O., Toledo, O.

Question: Was God responsible for the Cleveland hospital blast which caused the death of about one hundred and twenty-five people? Did God permit the World War or was He just indifferent to it?

Answer: God loves us and never is indifferent to anything that affects us either for good or ill. Since God is absolute in His sovereignty all things are under His control, hence we explain unrighteous wars and all tragedies and catastrophes as due to His permissive will. Man is held responsible for his own wilful acts and for mistakes due to ignorance. God permits such things but cannot be blamed for them.

DAVID'S POLYGAMY

D. A. M., El Segundo, Calif.

Question: How do you harmonize David's polygamy with the express com-

mand in Deuteronomy 17:17 against the practice?

Answer: We do not attempt to do so. In our judgment David sinned (2 Sam. 5:13) whatever may have been his motives and even though such a practice upon the part of kings was customary in his day. As to the statement in 2 Samuel 12:8, we are not inclined to lay the charge of polygamy here to David although that may be inferred. It seems rather to be a statement that as the successor of Saul he fell heir to these things. These women may never have become the actual wives of David. But be that as it may, there is no question about David's sin in the case of Bathsheba and the divine judgment that ensued (2 Sam. 12:10, 11). The polygamous practices of King David first of all reacted upon his own character, besides weakening the authority of law, encouraging like practices in others, and eventually entailing disorder and strife and sin in his own family. While we may not understand all the circumstances in every case where polygamy is mentioned in the Bible, of this we are certain, namely, that as an institution it is condemned and its evil consequences are plainly set forth.

PERFECTION

L. E. J., Jasper, Minn.

Question: What sort of perfection is mentioned in Matthew 5:48; 2 Timothy 3:17; 2 Corinthians 13:11; 1 John 4:18?

Answer: In general all refer to perfection of conduct, though of course this can come only from a relative quality in the character. Take, for example, the reference in Matthew. By itself the verse may refer primarily to God's standard of character, but verses 44-47 plainly show that it is conduct that our Lord has in mind. The reference in 2 Timothy is clearly a perfection of works—"That the man of God may be complete, furnished completely unto every good work" (R. V.). Likewise the 2 Corinthian passage: "Be perfected, be comforted, be of one mind, live in peace" (R. V.). Proper conduct is the ideal here emphasized. In 1 John the perfect love referred to is not love in the abstract but love in relationship to the world, as the entire context shows. See especially verse 20. All Christians may have this sort of perfection, but not "sinless perfection," for that would include sins of the inner life, such as wrong thoughts and sinful desires. We have not yet been made like unto our Head. We are yet in process of attainment, just as Paul was. The realization is still on ahead.

MATTHEW 10:23

H. A. S., Erie, Pa.

Question: How do you explain Christ's statement in Matthew 10:23 about the coming of the Son of man.

Answer: There is no consensus of interpretation. Note the following: (1) That in His human thinking Christ was mistaken in this particular. Of course we at once reject this view. (2) The coming

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of the Son of man is a coming in judgment. The judgment here referred to is thought to be the destruction of Jerusalem in A. D. 79, which was typical of His coming at the end of the age. As against this it seems strange that the comparatively few cities of Israel could not have been visited by gospel messengers during a period of forty years. (3) Since the coming here mentioned refers to an event soon to happen, another translation is suggested in *The Companion Bible*. Instead "be come" substitute "may have come," the article *an* rendering the passage hypothetical, His coming being dependent upon the conversion of Israel (Acts 3:19-26). Even this interpretation is scarcely warranted. (4) Since none of the above explanations are very satisfactory I will offer two others: (a) Since the kingdom proclaimed by the apostles was "at hand" (v. 7), may not the coming of the Son of man here refer to His entry into the "city of the great

King" upon Palm Sunday? His cleansing of the Temple at that time would then be typical of coming judgment; or (b) considering the close connection of this verse with verse 22, especially the last part, may not the coming of the Son of man refer to the end of the age? (See same phrase in Matthew 24:13 in a parallel passage.) The closing days of the age will be days of persecution, especially for the elect remnant of the Jews, hence they are to make haste in proclaiming the gospel of the kingdom to Israel before the Son of man comes.

QUESTIONABLE AMUSEMENTS

D. R. A., Trossacks, Sask., Can.

Question: Do you know of any Scripture dealing definitely with the evil of cards, dice, dancing, and theater going?

Answer: Nothing specifically stated,

but the underlying principles which govern the Christian's conduct in all matters are in the Bible. The first question is that of the proper use of one's time. Is the time devoted to these the best use we can make of it? Other questions follow: Do these things verge upon being unequally yoked with unbelievers? And what will be the influence of my Christian example upon them? Will my testimony for Christ be strengthened or weakened thereby? Of course there is the question of one's own spiritual life. Will it be benefited or injured? The two great principles of Christian conduct regarding questionable amusements are, (1) not to do anything or go anywhere that will be harmful to one's own spiritual well-being; and (2) not to conduct one's self in a manner that will in any way compromise his testimony for Christ with the unsaved, or to cause a weaker Christian brother to stumble.

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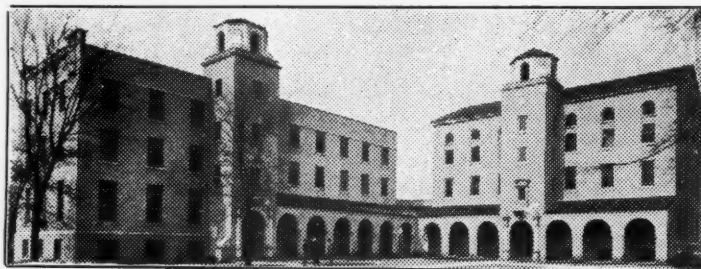
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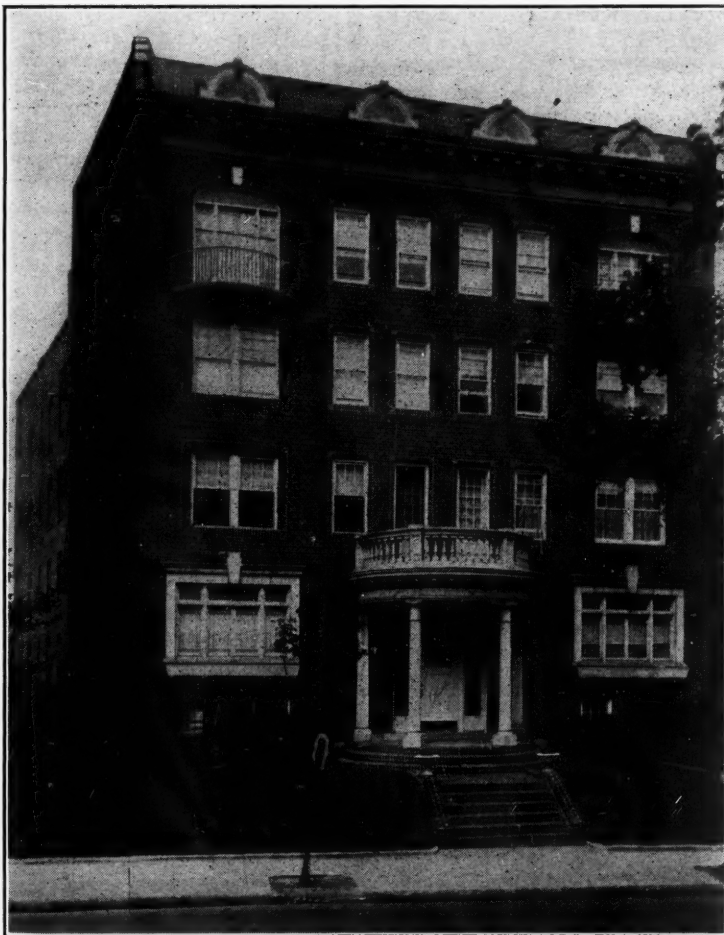
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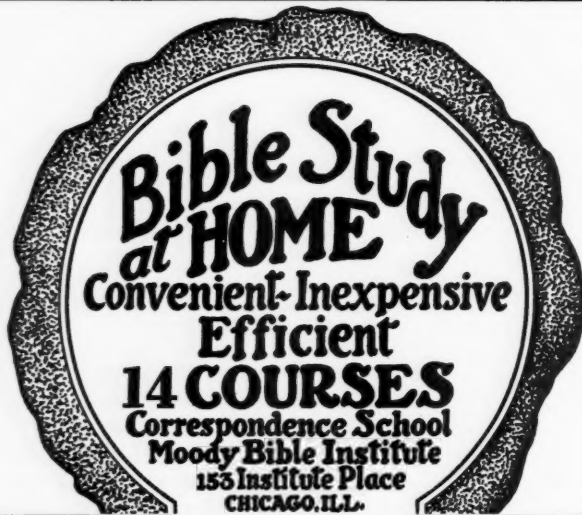
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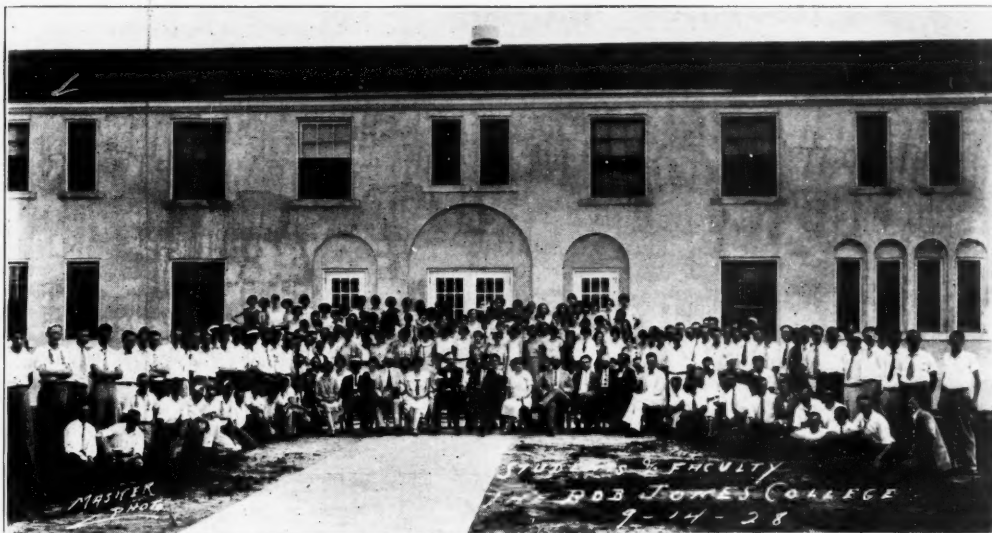
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Monthly

July



Bob Jones College Student Body and Faculty—1928-29

Bob Jones Writes You a Letter

Lynn Haven, Florida, May 11, 1929.

Dear Friends: I am taking it for granted that you are orthodox. If you do not believe in the Old Book from cover to cover you will not be interested in my appeal. I am looking for help from my Heavenly Father and my good orthodox brothers and sisters in Christ. I make no appeal for help to the people who accept the guesses of Darwin instead of the authority of the Bible.

Our College believes in the Bible from the first verse of Genesis to the last verse of Revelation. Our Faculty is composed of strong orthodox men and women. No teacher can teach at the Bob Jones College who is not an active Christian, and every teacher signs our college creed once a year.

Remember we have staked our all on "the faith of our fathers." If the Bible fails we are gone. We have no other hope. **BUT THE BIBLE WILL NOT FAIL. NOR WILL GOD'S CHILDREN DISAPPOINT US.**

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A few days before we opened, in September, 1927, we had to have \$15,000.00. I shall never forget how that night in prayer I told God if He would send us the money and bless the work I would give Him all the glory. I told Him that if we failed I would not mind the defeat for myself, but that I had told everybody it was for Him that we were building a college, and that I did not want any reflection cast upon Orthodoxy. Well, He heard us, and the next day He sent us the \$15,000.00. So God has been supplying our needs.

I could take life easy. I could hold a few big meetings each year and put big offerings in my pocket, and live selfishly. **NO, I CAN'T.** When I was eleven years old I found Jesus Christ. He put something in my heart that will not let me stop. I have seen the need. Hundreds of mothers and fathers have told me how their children have gone away to school and have come home with their faith shattered. I, therefore, made up my mind that I would build in this Southland, here on Saint Andrews Bay, in this beautiful all-the-year-round climate, a great orthodox educational center, a **CENTER OF TESTIMONY.**

I know there are enough loyal children of God to help me carry this load. I just know you folks who are reading this are going to help. Yes, I know "our

crowd" have so many demands upon them. We are trying to carry the foreign missionary work and the work at home. **BUT I HAVE WORKED OUT A PLAN BY WHICH YOU CAN HELP US.**

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Now, please be one of the twenty-five hundred. Don't delay. Don't worry about whether you can send ten dollars next year. Send the ten dollars this year and let next year take care of itself. If you are not in a position to send ten dollars next year, the Lord can raise up some one to take your place.

All the friends who send ten dollars will receive my magazine. It is an orthodox magazine, and almost every month it carries one of my own sermons.

Now remember, I am asking you to be one of twenty-five hundred to share with me this blessed opportunity of helping to train orthodox Christian men and women, ministers, missionaries, teachers, physicians, lawyers, business men, etc. You will be one of the twenty-five hundred, won't you?

I am yours in the Blessed Hope,

Bob Jones

President.

P. S. Please remember us in your prayers.

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July, 1929

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July 14

Ezekiel Teaches Personal Responsibility

Ezekiel 33:1-20

Golden Text: Everyone of us shall give an account of himself to God.—Romans 15:12.

I. Ezekiel's Responsibility (vv. 1-9).

The prophet now has his commission renewed. Hitherto his utterances were mainly of a threatening character, having as their objective the turning of the people from their wicked ways. They refused to heed the prophet's words, the result of which was the falling of God's judgment upon them in their complete captivity and the destruction of Jerusalem. When it became clear that the people would not heed God's warnings through the prophet, the prophet was to be silent—dumb. This tragic situation was portrayed through the death of Ezekiel's wife. Awful as this blow was, he was to desist from weeping, showing that even natural sympathy was not to be expressed at the time of God's awful judgment. After the renewal of the prophet's commission, his messages were mainly consolatory. His responsibility is set forth under the figure of a watchman. God gave him this position. Every minister and Sunday-school teacher is a watchman. Indeed, upon every believer has been imposed certain responsibilities. Every disciple of Christ is a witness and everyone who has come into the light is responsible for uttering the warning to sinners. Two things are required of a watchman.

1. To Hear the Word at God's Mouth (v. 7).

The source of the message of every minister and Sunday-school teacher is God's Holy Word. Just as the prophet did not originate his message but received it at God's mouth, so should it be with every minister. How awful will be the judgment upon the minister who fails to get his message from God's Word.

2. To Sound the Warning (v. 7).

After hearing God's message, he was to speak it out and proclaim it to the people. The watchman's duty is both to hear and to speak. The people are to be warned of the impending danger. Failure to sound the alarm makes the watchman guilty of the blood of the sinner (v. 8). After the warning is sounded, the sinner carries his own guilt (v. 9).

II. God's Attitude toward the Sinner (vv. 10, 11).

God has declared in His Word that unfaithfulness on the part of His people would cause them to "perish among the heathen," that they would "pine away in their iniquity" (Lev. 26:38, 39). In view of this pronouncement, some were disposed to say that their case was hopeless.

To meet this attitude of despair, the prophet assured them that God had no pleasure in the death of the wicked but that His sincere desire was for the wicked to turn from their way and live. Regardless of what their past had been, he assured them that the future was bright if they heeded God's command and plea, "Turn ye from your evil ways, for why will ye die, O house of Israel?" No one need despair because of sin, for God's grace is greater than human sin. The divine arms are outstretched for the reception of the penitent sinner. The Father is more anxious to receive the penitent sinner than any earthly father is to welcome back his erring child. The welcome of the prodigal son extended by the father is the outstanding feature in that parable.

III. The Sinner's Personal Responsibility (vv. 12-20).

God has created the members of the race as personal beings. As such they possess freedom of choice. They have moral discernment, enabling them to distinguish between the right and the wrong. They have power to choose. They do choose, according to the quality of their being. Whatever may be one's present condition through sin, by divine grace it can be changed. The following principles govern the sinner and the watchman:

1. Past Righteousness Will Not Avail for Present Sins (v. 12).

When a righteous man turns to do iniquity, his past seeming righteousness will be of no avail. No one can do more than that which is required of him at any given time. There is no reserve credit in heaven's bank of ethics. Whatever deeds of righteousness one may do at a given time, he only does that which is required at that time.

2. Past Sins Do Not Make Impossible Present Acceptance with God (vv. 12-14).

By virtue of the law of habit, every sinful act makes it harder for the sinner to repent, but God's mercy and enabling grace are such that if the sinner repents, God will forgive and restore.

3. Restitution Required (vv. 15, 16).

The proof of penitence is that so far as possible the sinner make amends for wrongs done. There is no merit in the act of restitution, but such act helps the individual to overcome his besetting sin. The forgiven sinner is required to walk in the "statutes of life." The truly penitent man is one who is sorry enough for his sins to quit them.

4. God's Ways are Equal (vv. 17, 20).

God holds man responsible for his own deeds. The child is not condemned because of the deeds of its father, nor can it be said that the fathers have eaten sour grapes and the children's teeth are set on edge. This does not do away with the law of heredity. Regardless of what

one's past life has been, God's grace in Jesus Christ blots out his record and he stands accepted in the Beloved. Past good deeds do not entitle one to the liberty of laxity in the present. God knows no works of supererogation.

July 21

Ezekiel's Vision of Hope

Ezekiel 47:1-12

Golden Text: Of the increase of his government and peace there shall be no end.—Isaiah 9:7.

Ezekiel is the prophet of hope. He ministered while Israel was in captivity. God sent him to show to Israel the fullness of His plan for the world through them. Chapters 40 to 48 exhibit a comprehensive view of the restored order when the Messiah shall hold sway over the whole earth.

Our lesson for today is but a small part of this final vision. It can only be understood in the light of the whole. The following outstanding facts should be noted:

1. The Restored Temple (chaps. 40-42).
2. The Return of Jehovah (chap. 43).

In chapter 11 the Lord is seen taking His departure. In chapter 43 He is seen returning.

3. The Arrangement of the Services of the Temple (chaps. 44-46).

4. The River Flowing from the Temple (47:1-12).

5. The Land Apportioned among the People (47:13-48:29).

6. The Holy City (48:30-35).

In the attempted interpretation of this vision, some five different views are held. The one preferred by the present writer is that it is a prediction of the temple which shall be erected in Messianic times. Difficulties in this view are recognized, but they are fewer and less severe than any other. The literal view prevents wild speculation and at the same time permits the fullest figurative application. In fact, the Holy Spirit gives the interpretation of the waters flowing from the smitten rock (1 Cor. 10:4) in such a way as to leave no doubt as to its meaning. The Bible student should always bear in mind that interpretation is one thing, while application is quite another. Strict recognition of this keeps the teacher sane and yet permits the utmost liberty in applying the truths involved in the lesson. The river flowing forth from the sanctuary typifies the river of life, the salvation of Christ flowing forth to the world. Observe

I. The River's Source (vv. 1, 2).

It flows forth from the house—the restored temple where God has come to dwell. It flows from the divine presence. This flowing of the waters is miraculous. So is the eternal life which proceeds from Calvary's Cross. Life for a dead and lost world can only emanate from a divine source. Because Christ is divine, His shed blood has power to give life. It is to be noted that the stream came by way of the altar (v. 1), showing that eternal life for the world proceeds from God by way of the Cross. Perhaps the deepest mystery of life is how life can

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spring out of death. Despite its mystery, the student of the Holy Scriptures and of physical science knows that life out of death is the philosophy of the universe. "Except a corn of wheat fall into the ground and die, it abideth alone."

II. The Deepening River (vv. 3-5).

The deepening and enlarging is without the aid of any tributaries. For the first quarter mile the depth was to the ankles. By the time it had reached one-half mile it was to the knees. Till the distance of three-fourths mile was reached it was to the waist, and at the end of the first mile it was too deep to ford. It was such as to permit swimming. The spiritual truth to be derived from this figure is that the life and salvation which have flowed forth from Calvary, made vital by the Holy Spirit, have widened and deepened through the centuries and dispensations. This is especially true of the individual who yields himself to the Holy Spirit.

III. The Healing Effect of the Waters (vv. 6-12).

There is life in the progress of this river. "Everything shall live whithersoever the river cometh" (v. 9). It flows from the altar toward the east country down into the desert and into the Dead Sea. "The region of the Dead Sea which has been the embodiment of barrenness and desolation, in the coming day is to be changed into a scene of life and fruitfulness." (Gray).

1. Trees on the Banks of the River (vv. 7, 8).

Just as vegetation flourishes near the river, so wherever Christ's salvation is witnessed to in the energy of the Holy Ghost, life comes. This has been true throughout the centuries of church history. The details of fruitfulness are enumerated in verse 12.

2. Everything in the waters shall live (v. 9).

Wherever the stream falls, there shall be life.

3. The Waters of the Dead Sea Shall be Healed (v. 10).

Fishers shall gather from the Dead Sea even as from the Mediterranean. The gospel brings life to those in trespasses and sin. The world is dead and therefore in need of the life-giving stream from Calvary.

July 28

The Story of Daniel

Daniel 1:1-4, 19, 20; 2:17-24

Golden Text: They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

The committee has given us three lessons from the book of Daniel. The capable teacher will rejoice in this, for the book of Daniel is one of the most remarkable and most important in the Bible. No one can justly lay claim to proficiency as a Bible teacher who has not mastered Daniel. One without a knowledge of the book of Daniel will most certainly be

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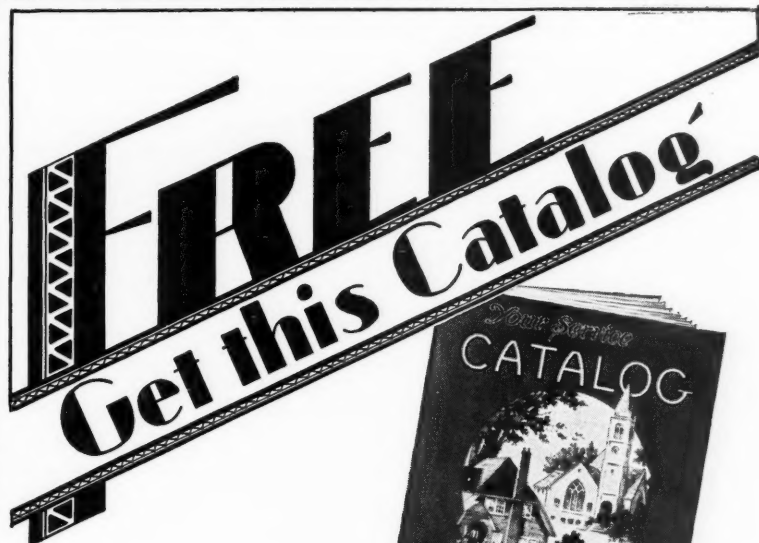
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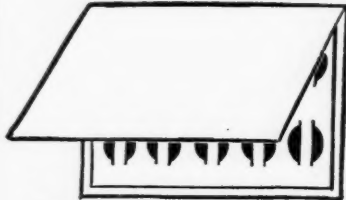
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ignorant of the present-day movements, national and international. Daniel alone of all the books of the Bible gives a synthetic view of the "times of the Gentiles" (Luke 21:24).

I. Daniel in Captivity (1:1-4).

His captivity took place in the third year of Jehoiachin's reign by Nebuchadnezzar, king of Babylon. The implication of this story is that Daniel was a young man in his teens. Thus while a tender youth, he was torn from home ties and made a captive in a foreign land to be trained for service in the royal court. He with others was selected because of his physical, intellectual and moral fitness.

II. Daniel in Training (1:5-20).

In order to be of the largest service in the kingdom, it was necessary that he be taught to love the king and nation and to be detached from his own people and religion.

1. Daily Portion of the King's Meat and Drink Appointed (v. 5).

The object of this was

(1) To gain the good will of Daniel.

Such recognition would encourage him to give himself to the king's service.

(2) To supply the proper food for his physical and intellectual growth.

2. His Name Changed (v. 7).

He was named Belteshazzar. The object in this change was the obliteration of national and religious connections, and his identification with the Babylonian nation. Daniel means, God is my judge. Belteshazzar means, Bel's Prince. Behind this change of name was the attempt of Satan to obliterate from Daniel's mind the name of God and to cause him to lose his place of separation.

3. Daniel's Purpose of Heart (v. 8).

Though a captive in a foreign land, Daniel purposed in his heart that he would not defile himself with the king's meat and wine. His religious training was such that in this trying hour he stood firm for his convictions. But while showing unflinching loyalty to God he maintained gentlemanly courtesy. He requested to be tested for ten days with the food which the law of his God allowed, agreeing to abide by the results. Loyalty to God and one's conscience need not interfere with courteous behavior.

4. Daniel's Reward (vv. 15-20).

(1) Physical health (v. 15).

Godly and temperate living pays. The king's meat and wine would have been very palatable, but to have partaken would have meant the violation of his conscience. His self-mastery kept his conscience clear and gave him good health.

(2) Mental growth (vv. 17-20).

He was found to be ten times wiser than the magicians and astrologers.

(3) Socially (v. 19).

He stood before the king. He was not only next to the king, but he became president of the college of wise men and the prime minister of the empire, even continuing through several dynasties (v. 21).

(4) Spiritual (v. 17).

God revealed to him Nebuchadnezzar's dream and gave visions stretching across

the centuries. The secret of Daniel's success was

- Conscientiousness.
- Loyalty to God.
- Decision of character.
- Prayerfulness.
- Patience.
- Courtesy.

III. Daniel Interpreting Nebuchadnezzar's Dream (2:14-46).

1. The Dream Revealed (vv. 14-35).
Nebuchadnezzar had a dream which made a tremendous impression on his mind, but its content had been forgotten. He urgently demanded of the wise men that they make known the dream and its interpretation. The wise men, knowing that they were deceivers, tried to gain time by insisting that the dream should be made known in order that they might interpret it. Because of their failure, the king was furious and commanded all the wise men of Babylon to be slain. When this decree was in the process of being accomplished, Daniel was sought for execution. He asked for an interview with the king and obtained time. His request being granted, Daniel called his companions together and most definitely prayed to God. In answer to prayer, God gave to Daniel the content of the dream. He recalled to the king that in his dream he had beheld a great image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. He reminded him that this strange image was smitten by a stone and that the stone became a great mountain.

2. The Dream Interpreted (vv. 36-46).

(1) The head of gold represented the Chaldean monarchy, with Nebuchadnezzar as its head (vv. 37, 38).

(2) The breast and arms of silver represented the Medo-Persian power (v. 39).

(3) The belly and thighs of brass represented the Grecian Empire under Alexander the Great (v. 39).

(4) The legs of iron represented the Roman Empire (vv. 40-43).

(5) The stone cut out of the mountain (vv. 44, 45).

This is the kingdom of heaven so graphically set forth in the New Testament, for the kingdom of heaven is the kingdom which the God of heaven shall set up.

(a.) The stone is Christ (Isa. 28:16, Matt. 21:42-44).

(b.) When did the stone strike? Observe that the impact was upon the feet of the image (v. 34).

(c.) The kingdom of heaven is brought into realization through a great catastrophe. The end is not by gradual and peaceful extension through preaching the gospel, but by a crushing blow. The stone does not fill the earth by crowding the colossus out, neither by securing submission to God, but by destroying it.

August 4

Belshazzar's Vision

(Temperance Lesson)

Daniel 5:1-31

Golden Text: Be not drunk with wine, wherein is excess.—Eph. 5:18

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Cedar Lake, Ind., Aug. 17 to 25, offers Bible teaching and inspirational preaching to the multitudes. Will you be there?

I. Belshazzar's Impious Feast (vv. 1-4).

1. The Attendants (vv. 1, 2).

Those present were Belshazzar, his wife and concubines, and a thousand of his lords.

2. Their Behaviour (vv. 3, 4).

(1) They drank wine: they engaged in revelry.

(2) They committed sacrilege.

In their drunken revelry they drank wine out of the sacred vessels which had been taken out of the Temple at Jerusalem. When men are under the influence of intoxicating liquors they lose all regard for sacred things.

(3) They worshiped idols.

They prayed to gods of gold and of silver, of brass, of iron, wood and stone.

II. The Handwriting on the Wall (vv. 5-16).

1. The Time (v. 5).

It occurred in the same hour in which they were engaged in their drunken revelry.

2. The Effect upon the King (v. 6).

He was greatly disturbed; he was seized with consternation. "The joints of his loins were loosed, and his knees smote one against the other."

3. The King's Behavior (vv. 7-16).

(1) He called forth astrologers and soothsayers, offering rewards of gold and position (vv. 7-9).

Their utter inability to interpret the writing left the king even worse perplexed.

(2) Daniel brought in at the suggestion of the queen (vv. 10-16).

The queen was perhaps the wife of Nebuchadnezzar who remembered Daniel's service in interpreting his dream. For that reason he was sent for and promised great reward.

III. Daniel Interprets the Writing (vv. 17-28).

1. Daniel's Address to the King (vv. 17-24).

(1) He brushes aside his promised gifts (v. 17).

He would not have his speech limited by the king's gifts. It requires great strength of character and courage to thus speak in the presence of a great king. He knew that this was no time for bribery. He knew that his would be the last words ever to fall on this poor sinner's ears.

(2) He reviewed before him the history of Nebuchadnezzar and applied the lesson to the behavior of Belshazzar (vv. 18-24).

He shows clearly that Belshazzar should have profited by the experience of his father.

2. The Interpretation of the Writing (vv. 25-28).

(1) "Mene" means "numbered" (v. 26). "God hath numbered thy kingdom and finished it."

(2) "Tekel" means "weighed" (v. 27). "Thou art weighed in the balances, and art found wanting."

(3) "Peres" means "divided" (v. 28). "Thy kingdom is divided, and given to the Medes and Persians."

IV. The Judgment Executed (vv. 29:31).

In that night was Belshazzar slain and Darius the Median took the kingdom.

The Chaldean dynasty ended with Belshazzar. So we may interpret this whole scene as pointing to the conditions at the close of the times of the Gentiles, and as adumbrating the prevailing conditions.

Let us note:

1. The Stupidity of Men.

They, like people today, would not learn by example. Nebuchadnezzar's fate should have deterred Belshazzar from such frivolity. The driftwood of wrecked humanity cast upon the shores of time seems to do but little good to posterity. The awful issue of the drunkard's life and all kinds of sin should deter men and women from practicing sin.

2. The Magnificent Splendor.

This great feast was characterized by pomp, display, parade. How characteristic of this age!

3. Luxury.

The famous hanging gardens of Babylon were a noteworthy example. Signs of luxury today are on every hand.

4. The Licentiousness of the King with his Wives and Concubines.

This is notoriously prevalent today.

5. Blasphemous Sacrilege.

And may not the sacrilege of today be in excess of theirs, expressing itself in (1) A profession of religion for pecuniary gain, social and political preferment.

(2) Use of the pulpit and of the ministry for display and notoriety, even for the propagation of false doctrine.

(3) Union with the church and attendance on the communion so as to cover up secret sins.

(4) The use of the Word of God to give point to a joke.

(5) Denying that the Bible is God's Word, making it a book of errors, myths and legends.

(6) Sneering at the virgin birth, repudiating Christ's deity, and setting aside His vicarious atonement.

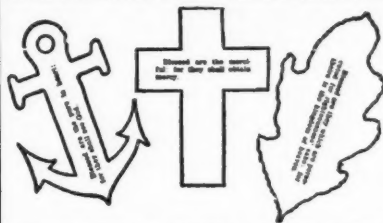
6. Drunken Carousals.

The handwriting is on the wall. God will not endure this forever; His judgment shall fall. Conditions in the world indicate that the time is drawing near. Are you ready?

THE BROTHERHOOD OF MAN

I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood and universal fatherhood. I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. That is pretty strong language, but it is what Christ said. It brought down a hornet's nest upon His head, and helped to hasten Him to the cross. Nevertheless it is true. Show me a man that will lie and steal and get drunk and ruin a woman—do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is not a friend. Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit.—Dwight L. Moody.

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FIVE THINGS TO BEHOLD

1. Behold our Glorious Saviour (John 1:29).
2. Behold our Gracious Invitation (Rev. 3:20).
3. Behold our New Creation (2 Cor. 5:17).
4. Behold our New Relation (1 John 3:1).
5. Behold our Eternal Reward (Rev. 22:12).

—L. J. Derk.

THE CONSIDERATE CHRIST

Mark 2:1-12

1. The condition of the cripple—palsy.
2. Consideration of his friends—love and faith.
3. Compassion of Jesus—forgave and healed.
4. Completeness of the cure—carried his bed.
5. Consternation of the people—amazed.
6. Complaint of the critics—over His rights.

—Alfred Boalch.

THE THREE CROSSES

Luke 23:27-49

Introduction: The setting.

1. The cross of the impenitent—dying in sin.
2. The cross of the penitent—dying to sin.
3. The cross of the Saviour—dying for sin.

Appeal:

The cross still stands in the midst of a dying world—to save.

—E. G. Randal.

"The highway of holiness is along the commonest road of life—along your very way."

THE GREAT COMMANDMENT

Mark 12:30

THE COMMAND
TO LOVE GOD
WITH

STRENGTH

MIND

HEART

SOUL

THE FULL
GROWN MAN
(cf. Eph. 4:13)

Body—Physi-
cal
forbidding
impurity

Mind—Intellec-
tual
forbidding
dishonesty

Heart—Social
forbidding
selfishness

Soul—Spiritual
forbidding
lack of love

JESUS
INCREASED IN
(Luke 2:52)

Stature

Wisdom

Favor with
man

Favor with
God

ABSOLUTE
STANDARDS OF
JESUS ARE

Purity

Honesty

Unselfishness

Love

THE LAWS OF
THE KINGDOM
EMPHASIZE
THE SINFUL-
NESS OF
(MATT. 5)

Passion, 21-32

Dishonesty
33-37

Selfishness
38-42

Lovelessness
43-48

—Outline supplied by W. M. S.

CHRIST'S TESTIMONIALS OF HIM-SELF

1. "I am the bread of life" (John 6:35).
2. "I am the light of the world" (John 8:12).
3. "I am the door" (John 10:9).
4. "I am the good shepherd" (John 10:11).
5. "I am the resurrection and the life" (John 11:25).
6. "I am the way, the truth and the life" (John 14:6).
7. "I am the true vine" (John 15:1).

—L. V. Rasmussen

"PARTAKERS"

As set forth in the Epistle to the Hebrews

The thought of fellowship pervades the epistle.

"Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same" (2:14).

"Partakers of the heavenly calling" (3:1).

"Partakers of Christ" (3:14).

"Partakers of the Holy Ghost" (6:4).

"Partakers of chastisement" (12:8).

"Partakers of His holiness" (12:10).

Our place is with Him inside the veil (10:19), but outside the camp (Exod. 33:7). In Numbers 15:35 and 19:3, we see the sinner and the sin-offering outside the camp, but in Hebrews 13:13 it is the place where the saint and his Saviour have fellowship in suffering (Cf. Jer. 51:9, 10; Isa. 52:11, 12; John 9:22). "Cast out" for His sake, with Him shall we be crowned (1 Pet. 4:14).

As He was "separate from sinners" (7:26), so doth the Father call us to "come out from among them and be separate" (2 Cor. 6:17).

Elsewhere we have:

"Partakers of grace" (Phil. 1:7).

"Partakers of His promise in Christ" (Eph. 3:6).

"Partakers of the Gospel" (1 Cor. 9:23).

"Partakers of the one bread" (1 Cor. 10:17).

"Partakers of the Lord's table" (1 Cor. 10:21).

"Partakers of the divine nature" (2 Pet. 1:4).

"Partakers of Christ's sufferings" (2 Cor. 1:7 and 1 Pet. 4:13).

"Partakers of affliction according to the power of God" (2 Tim. 1:8).

"Partakers of the consolation" 2 Cor. 1:7).

"Partakers of the first resurrection" (Rev. 20:6).

"Partakers of the glory" (1 Pet. 5:1).

There is an awful contrast (Rev. 21:8): "The unbelieving . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." It is the same word as that in Colossians 1:12: "Partakers of the inheritance of the saints in light."—E. A. H.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

YOUR SHARE OF SUFFERING

2 Timothy 2:3-13

I. What It May Be.

1. Privation and separation (vv. 4, 5).
2. Misunderstanding (v. 8).
3. Persecution (vv. 9, 10).

II. Why You Should Accept It.

1. It is the soldier's part (v. 3).
2. It is due in loyalty to your enlisting officer (v. 4).
3. It is necessary discipline (vv. 5, 6).
4. It advances the gospel (vv. 9, 10).
5. It is surety of triumph (vv. 11, 12).

—R. Clyde Smith.

TO SERMONIZERS

The following four elements will probably be found essential to every satisfactory sermon:

1. There will be propositions. We must state our case, and show our people what we intend to do with our subject.
2. There will be explanation. We must interpret, elucidate, and justify our propositions.
3. There will be observations. We shall comment on, and apply our text in all suitable ways.
4. There will be illustrations. There are very few sermons that will not be greatly benefited by some illustrations to let in the light and impress the subject on mind and heart.—W. H. Griffith Thomas.

WHO WILL STAND IN THE GAP?

Abraham stood in the gap when God revealed His purpose to destroy Sodom and Gomorrah because their sin was very grievous. Every prayer was answered. When Abraham stopped praying the judgment of God fell upon the city. Even then God remembered Abraham and delivered Lot. In judgment God remembers mercy because His children pray.

Moses stood in the gap at a time when God's wrath was kindled against Israel, because of their idolatry, and again when they murmured against God's servants. As a result, "The Lord repented of the evil which he thought to do unto the people," and again the Lord said, "I have pardoned according to thy word."

Samuel stood in the gap many years, when the people lost the ark of Jehovah; and afterwards turned away from God, and desired a king like the nations round about them; and, again, when king Saul disobeyed God, and spared Agag and the best of the sheep. It was then that Samuel "cried unto the Lord all night."

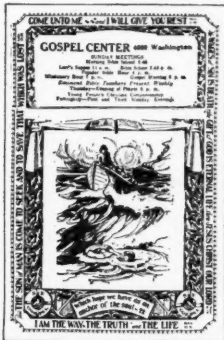
Elijah stood in the gap caused by the worship of Baal on the part of king Ahab, his wife and the people. For three and a half years Elijah stood alone in the breach until God answered by fire, and His enemies were destroyed. Then His people fell on their faces, crying out, "The Lord, he is God; the Lord, he is God."

Job stood in the gap for his whole family when they spent their time fasting. He rose up early in the morning, and offered burnt-offering unto the Lord according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."—*The Prophetic News.*

July, 1929

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ALONE WITH GOD

Ezekiel 3:22

1. To hear His Voice (3:22; Hab. 2:1).
2. To learn His Purpose (Gen. 17:1-19; 1 Sam. 3:10-22).
3. To receive His Message (Judg. 6:14; Exod. 3:1-10; John 20:17).
4. To see His Face (Gen. 32:30).
5. To receive His Blessing (Gen. 28:10-14; 32:24).
6. To behold His Glory (Rev. 1:12-16; Exod. 33:18-22).

—Herald of Salvation.

LOVE'S TRAITS

1. "Compassion" is the heart of love. When the father saw the prodigal, his heart was "moved with compassion" (Luke 15:20). His inner being was stirred to its depths, and showed itself in the kiss of forgiveness, the clasp of affection, the robe of adornment, the shoes of protection, the ring of honor, the feast of provision, the words of appreciation, and the joy of gladness.

2. "Kindness" is the act of love. "The kindness," as well as "the love of God," appeared (Titus 3:4). When David would express his regard to Mephibosheth, he did it for Jonathan's sake (2 Sam. 9:3-7), and showed his beneficence in what he did for him. So God, for Christ's sake, blesses us.

3. "Grace" is the munificence of love. Grace does not look at the deserts of the object upon which it shows its favor, but gives everything for nothing, when the recipient does not deserve anything. The grace came through Christ (John 1:17), and enriches those who were poor (2 Cor. 8, 9).

4. "Mercy" is the disposition of love. "God, who is rich in mercy, for his great love wherewith he hath loved us" (Eph. 2:4). We sometimes sing that "love moved the mighty God"; but that is not so,—He moved because He loved. His hands of mercy are extended towards us, because His heart of love determined to save us (Titus 3:5).

5. "Sacrifice" is the service of love. When the saints are exhorted to "walk in love," they are pointed to Him who "loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2). Love will sacrifice much for the object of its affection, as Jonathan did for David (1 Sam. 18:1-4), but it thinks not of the sacrifice it makes.

6. "Pity" is the help of love. When Jehovah acted for His people, we read, "In his love and pity he redeemed them, and he bare them, and carried them all the days of old" (Isa. 63:9). Humans pity one another, but do not always help. God's pity shows itself in help and sympathy. Pity frees from bondage, carries our load, and is not weary in helping.

7. Sympathy is the fellowship of love. "Bowels of mercies" is expressive of the feeling of tender regard which one has for another (Gen. 43:30; Phil. 1:8; Col. 3:12; Philem. 7, 12, 20; 1 John 3:17). The tears of Christ revealed His heart of sympathetic love. To weep with another is to express the feeling one has for the other. —F. E. Marsh.

EVANGELICAL PREACHING

One of the aspects of popular Christianity is the fading out of Christian speech and usage of such words as "the unsaved," "sinners," "the lost," "the soul." We find that the first teachers and preachers of Christianity constantly employed these words. When awakened sinners called out, "What shall I do to be saved?" they knew how to answer them.

If we are to be faithful witnesses to Jesus Christ and His gospel, there are three great truths which must be taught and witnessed to by preacher and laymen alike.

The first of these is the fact of sin. There is no sense in offering men Christianity without telling them why we offer it, and why we and they need it. Christianity is not a religion of ideals and sentiments and attitudes toward life, and education of our moral nature. It is a religion of redemption from sin and its eternal penalty and its crimson guilt and its deep corruption. The church must declare to men their true condition, that their minds are revolted from God, that sin has invaded their nature, involving both corruption and guilt, from which they can be delivered only through the infinite sacrifice of God in Jesus Christ.

The second fact is the Saviourship of Christ. It is possible, of course, to offer Christ to men upon lesser terms than he is offered in the gospel. And many may accept that deleted offer of a diluted salvation. Much of the Laodicean indifference of the great mass of church members to the salvation of the world is due to the fact that many of them have come into the church without conviction of sin or a real sense of their need of Christ as a Saviour. Hence the fading of redemptive witness, and the vast efforts now being made to express the greatness of Christianity in some other way than by the glory of salvation.

Much of the blame for this deplorable condition is to be laid at the door of the ministers, because they have neglected to preach repentance. Repentance is a divine grace, and the preaching and teaching of repentance has ever been the means through which that grace has been bestowed. How the Bible rings with the call for repentance, Old Testament and New Testament! And how feeble the cry for repentance is within the Christian church today!

The third fact which must be emphasized in all true evangelical witness to Christ is the fact of redeeming love. We all like to preach about the love of God, and the Christian minister, above all others, has the liberty to declare God's love at the utmost, love in its noblest expression. But that love must be declared in the terms of the New Testament. There never was a time in the history of Christianity when men talked and wrote so much about the love of God, and never a time when they related it so little to the New Testament expression and illustration of that love. Whenever the New Testament speaks of the love of God, that is what it means: love which redeems from sin. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "Herein is love, that God sent his Son to be the propitiation for our sins." We have no right to preach God's love on any other terms.—Clarence E. Macartney, in *Herald and Presbyter*.

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Charles Reigh Scoville who conducted meetings in Washington, N. C., wrote that a large tobacco warehouse was turned into a tabernacle for the meetings, with 2,500 people in attendance at the services nightly. There were 143 who accepted Christ as their Saviour in seven days of invitation.

George Tester, who recently sailed for London, England, had twenty decisions for Christ on the steamer where several men knelt at the mercy seat for pardon. At Portsmouth, after a week of prayer, fifteen young people accepted Christ.

G. A. DeFlon began a campaign in Canton, Okla., May 19. The visible results of the work of the Holy Spirit came Sunday, the 19th of May, when many came to know Christ as their personal Saviour. The meetings were a great victory for the Lord. Mr. DeFlon asks the prayers of the readers for his work.

Evangelist Vom Bruch of Chicago is spending the summer months in California where he is speaking at Big Bear Bible Conference and supplying pulpits in various churches. On May 26 Mr. Vom Bruch brought to a close a Bible conference held in the First Brethren Church at Long Beach. The Vom Bruch Party motored to California, preaching and broadcasting at Rockford, Ill., Memphis, Tenn., Dallas, Tex., and other cities while en route.

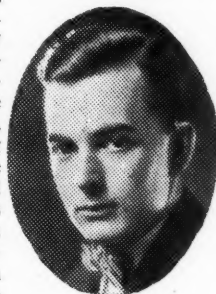
John W. Troy of Winona Lake, Ind., just closed a remarkable and successful campaign in the First Methodist Episcopal Church of Harbor Springs, Mich. After preaching for two weeks the first invitation was given, and twenty-four responded. Among these was the treasurer of the church who was very outspoken against the meetings. He afterwards testified, telling of his joy in having established the family altar. In one week's time, God saved 125 people, among them some of the leading people of the town, including one Catholic business man, his wife and daughter. On the last night when Mr. Troy gave the story of his conversion from Catholicism, in response to his invitation, thirty-five young people volunteered for missionary service. Mr. Troy will go to Levering, Mich., for a return engagement in July.

July, 1929

E. C. Hunt, synodical evangelist for the state of Missouri, held thirteen revival meetings last church year and is now booked until October. The Lord is richly blessing this work to the salvation of many souls.

Harry O. Anderson writes, "We have just closed a very gracious meeting in Taft, Calif., which is in the heart of the big oil fields. Five churches have co-operated in the campaign: Methodist, Baptist, Presbyterian, Christian, and Salvation Army."

John C. Cowell, Jr., of Fayetteville, N. C., has just closed a most successful meeting in the Third Avenue Christian Church at Danville, Va., of which M. T. Sorrell is now pastor. The meeting was well attended from the very beginning, hundreds being turned away the last week, and the interest was manifestly keen throughout. Thirty-five united with the church, close to a hundred professed conversion, and many rededicated themselves to God and promised to put the family altar in their homes. Bible reading was revived and many pledged themselves to the work of winning people to Christ through personal work. Mr. Cowell is now in Southport, N. C., with J. A. Neilson in an engagement at the Baptist Church.



John C. Cowell, Jr.

E. L. Holliday reports a successful three weeks meeting at his church at Lorain, O. One hundred and fifty decisions are reported and he rejoices in a greatly awakened church as a result. The Kindigs, singing evangelists, led the singing and the boys and girls work.

Theodore A. Piper, gospel musician, has organized a large chorus choir for the city-wide union tabernacle campaign that started June 13 in Des Moines, Ia., with Dr. Charles Shreve as the evangelist. The meetings are held in a specially prepared tabernacle, which is well located at Locust and First Streets on the east side. Dr. Shreve, who was formerly pastor of the McKendree Methodist Episcopal Church, Washington, D. C., will be in the tabernacle for about a month, and will be followed by other prominent preachers. The special meetings will continue throughout the summer. Extensive preparations were made for this gospel venture, and city-wide co-operation is manifested.

The Cedar Lake Conference Association is again active in preparing its beautiful association grounds, thirty-nine miles southeast of Chicago for the series of religious gatherings that will find a sanctuary there during the summer. The last summer conference of the Moody Bible Institute will hold its sessions at Cedar Lake from August 17 to 25. The Chicago area is fortunate in having so near at hand a place of such natural charm, restricted to conferences that are fundamental and spiritual. A fine colony of all-summer campers have erected summer cottages there, and commute to and from the city. The program of the Institute Conference is strong and appealing, and many readers of the MOODY MONTHLY should be planning to attend.

Cedarville College, Cedarville, O., formerly Covenant and now interdenominational, called together a strong faculty of teachers and leaders and conducted a conference for Christian workers, June 12 to 16. The program provided for all forms of religious work. Dr. John McNaugher, president of the United Presbyterian Theological Seminary, and Dr. J. H. Spencer of Wooster, were the Bible teachers. Mr. Frank A. Shults, of the Ohio Council of Religious Education, discussed Sabbath School methods. The State secretary of the Christian Endeavor Union, and Mr. H. A. Klahr had charge of the young people's work. Dr. Clarence Houk lectured on the Church and Missions. Dr. Parley E. Zartman, secretary of Presbyterian General Assembly Committee on Evangelism, spoke on "The Church and Evangelism." There was also a large number of special speakers. Mr. Peter Quartel, evangelistic chorister of Dayton, O., directed a large chorus choir.

The Minnetonka Bible Camp of 1929 under the auspices of the Young People's Bible Camp Association will be held on the well known Baptist Assembly Grounds at Lake Minnetonka, Mound, Minn., located about 25 miles west of Minneapolis. The dates are August 5 to 18.

The Assembly Grounds, include sixteen acres situated on a high elevation overlooking the picturesque Lake Minnetonka with its 105 miles of lake shore, its bays and islands, and makes an ideal spot for a vacation. The cottages circle the large recreational field.

This year they will have with them as instructors, Dr. Henry Ostrom, of the Moody Bible Institute Extension Department; Pastor Carl G. Westerdahl, of Los Angeles, Calif., and Pastor Gustaf F. Johnson, of the Swedish Tabernacle, Minneapolis, Minn.

Bible Study will occupy the morning hours, and the afternoons are free for rest and recreation. At five o'clock those who wish, may gather for a round table discussion conducted by one of the faculty members. The evening services are given to addresses on the deeper Christian life.

Storm King Bible Conference

Interdenominational and Evangelistic

Cornwall, New York

July 25 to Aug. 11

Gaebelein — Inglis — Muir

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Lee W. Ames will be a Bible teacher at the Ocean City Conference from June 30 to July 18.

James F. Harrison will appear on the program of the Eagles Mere Conference for the period of July 6-14, and the Montrose Conference July 15-19, inclusive.

Dr. S. E. Long will be one of the faculty of both the Teacher Training School and the Ministerial Institute at Montrose, Pa., July 8-25. He will also be a speaker on the Ocean City program from July 27 to August 11.

Dr. Henry Ostrom will be a teacher at the Gull Lake Bible Conference for the week of July 6-13, inclusive.

Harry McCormick Lintz will be a speaker on the Ocean City program, July 22 to August 22. Mr. Lintz will supply the pulpit of the Tenth Presbyterian Church of Philadelphia, Sunday, July 21.

Visiting speakers appearing on the summer conference programs of the Moody Bible Institute will be: John Thomas of Wales, Pastor D. H. Dolman of Germany, H. A. Ironside of California, A. H. Stewart of Canada, Will H. Houghton of Pennsylvania, A. H. McKinney of New York City, Bishop Horace M. DuBose of Tennessee, Dr. P. W. Philpott of Chicago, Dr. A. Z. Conrad of Boston, Dr. James M. Gray and Dr. H. Framer Smith of the Institute.

S. R. Sheriff, formerly on the Extension staff of the Institute, has been called to the Stewart Memorial Presbyterian Church, Minneapolis, Minn., to succeed Dr. Perry V. Jenness.

During May, F. B. Wittick spoke in the

Wealthy Street Baptist Church of Grand Rapids, Mich.; Harger Memorial Methodist Church, Detroit, Mich.; First Baptist Church, Pontiac, Mich., and Dexter Boulevard Baptist Church, Detroit, Mich.

W. A. Hillis spoke on May 29 in the First Presbyterian Church of Westfield, N. J., and also addressed its Men's Bible Class. Rev. W. K. McKinney, pastor of the church, extended many courtesies to Mr. Hillis, arranging for him to present the work of the Institute to the different societies of the church.

During the month of May James J. Hobbins had audience in the Friends Church of Van Wert, O., while C. A. Montanus preached in the First Baptist Church, Mt. Pleasant, Ia.; Methodist Protestant Church, Keokuk, Ia., and addressed the Bible Class of the First Baptist Church of Keokuk, Ia. Mr. Montanus with R. R. Gyles also addressed former students of the Institute who were commissioners to the General Assembly of the Presbyterian Church at St. Paul, Minn.

FUTURE ENGAGEMENTS

Harry O. Anderson—June-July, Long Beach, Calif.; August, Virginia; September, Colusa, Calif.; October, Lindsay, Calif.
John C. Cowell—July 7-28, Magnolia, N. C.; Aug. 4-18, Leland, N. C.; Aug. 19-Sept. 1, Delco, N. C.; Sept. 8-Oct. 13, Fuquay Springs, N. C.

Dixon, Ill., Bible Conference, July 14-21.
Hutchins-Farrar Evangelistic Party—June, Amery, Wis.; July, Eyoto, Minn.; August, Clayton, Wis.; September, Peoria, Ill.; October-November, Ellsworth, Wis.

L. James Kindig—June 10-30, Idaho; July 14-21, Dixon Bible Conference.
W. Plunkett Martin—June 9-30, Grottoes, Va.; July 7-17, Ripley, Miss.; Aug. 11-Sept. 1, Franklin, Va.; Sept. 8-22, Rocky Mount, N. C.; Sept. 28-Oct. 13, Beaufort, N. C.; Oct. 20-Nov. 10, Richmond, Va.

W. E. Pietsch—June, Los Angeles, Calif.; August, Dundee, Scotland; September, Belfast, Ireland; October-November, England and Wales.

Annie Agnes Smith—June 9-23, Clarksville, Va.; June 24-July 6, Boykins, Va.
Gipsy Smith, Jr.—June 2-23, Shelbyville, Tenn.
Mr. and Mrs. Clarence W. Tebo—June, Russell, N. Y.

C. R. L. Vawter and Party—January, 1929-June, 1930, Australia.

Vom Bruch Evangelistic Party—July, Pine Knot, Calif.; August, Birmingham, Ala.; September, Detroit, Mich.

E. L. Wolslagel—Sept. 8-20, Kinston, N. C.; Sept. 22-Oct. 4, Bardstown, Ky.; Oct. 6-18, Baltimore, Md.; Oct. 20-Nov. 1, Charlottesville, Va.; Nov. 3-17, Fort Smith, Ark.

Howard S. Williams and Party—July 28, Lake, Miss.; Aug. 4-18, Hohenlinden, Miss.; Sept. 15-Oct. 13, Weslaco, Tex.; Oct. 20-Nov. 10, Ridgely, Tenn.

FORTHCOMING CONFERENCES

Bible Conferences of the International Federation of Christian Workers, Sulphur Springs (Ark.), July 14-29.

Bible Conference, Oakland's Park (near Hamilton, Ont.), July 28-Aug. 11.

Canadian Keswick, Ferndale, Muskoka (Ont.), July 14-Aug. 11.

Cedar Falls (Ia.) Bible Conference, July 28-Aug. 4.

Cedar Lake (Ind.) Conferences:

Fundamentals Young Peoples Fellowship, June 30-July 7.

Northern Ill. Young People of Evangelical Mission Covenant, July 7-14.

Lake Region Christian Conference, July 14-21.

Fellowship of Christian People known as The Brethren, July 21-Aug. 4.

Cedar Lake Boys' Camp, Aug. 5-15.

Moody Bible Institute Conference, Aug. 16-25.

Illinois Christian Fundamentals Conference, Aug. 26-Sept. 2.

Christian Workers Conference, Bible School Park (N. Y.), July 25-29.

Christian and Missionary Alliance Conferences:

Mahaffey (Pa.), July 19-28.

Old Orchard Beach (Me.), Aug. 7-11.

Beulah Beach (O.), Aug. 9-18.

Erieside (Ohio) Conferences:

Bible Conference, July 19-28.

Girls' and Women's Conference, July 6-15.

Boys' and Young Men's Conference, Aug. 10-19.

Gull Lake (Mich.) Bible Conference, June 29-Aug. 18.

Grove City (Pa.) Bible School, Aug. 9-18.

Lake Okoboji (Ia.) Bible Conference, Aug. 4-11.

Lake Odessa (Mich.) Bible Conference, July 3-14.

Minnetonka (Mound, Minn.) Bible Conference, Aug. 5-18.

Montrose (Pa.) Conferences:

Young People's Evangelical Bible Conference, July 1-7.

Teacher-Training School, July 8-14.

Ministerial Institute, July 15-25.

General Conference, July 26-Aug. 4.

Prophetic Conference, Aug. 5-11.

Moody Bible Institute Summer Bible Conferences:

Ocean City, N. J., June 30-Sept. 2.

Eagles Mere, Pa., July 6-14.

Ocean Grove, N. J., July 22-Aug. 4.

Montrose, Pa. (Teacher Training School), July 8-14; (Ministerial Institute), July 15-25.

Hendersonville, N. C., July 28-Aug. 11.

Colorado Springs, Colo., Aug. 11-25.

Cedar Lake, Ind., Aug. 17-25.

Mt. Gretna (Pa.) Bible Conference, Aug. 26-Sept. 2.

Rock River (Dixon, Ill.) Bible Conference, July 14-21.

Storm King Bible Conference, Cornwall, N. Y., July 25-Aug. 11.

Victorious Life Conferences, Keswick Grove (N. J.):

June 22-30; July 6-14; July 20-28; Aug. 3-11;

Aug. 17-25; Aug. 30-Sept. 2.

Winona Lake (Ind.) Conferences and Schools:

National Reform Association, July 10-Aug. 15.

School of Theology, July 10-Aug. 15.

Bible Conference, Aug. 16-25.

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Montrose, Pa. Cedar Lake, Ind.—Aug. 17 to 25

Teacher Training—July 8 to 14

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Fifty years have not exhausted the value of this handy book, as proved by the demand for its reissue, with only such changes as adapt it to the life of today. In swift and readable narrative it covers the centuries from Pentecost to the Reformation, giving the salient features. It is compact, two volumes in one, and a map and full list of dates add to its utility.

308 pages. 7x4½ inches. Macmillan Company, New York. \$2.00. H. E. S.

Ministerial Practices, by Cleland Boyd McAfee.

Many helpful books have been written which deal with the practical side of ministerial life, but still there is room for the "fraternal suggestions" contained in the present volume. Furthermore, both Dr. McAfee's wide experience as a successful pastor and his fresh contacts with men now in training for the pastorate, eminently fit him for the task he has so well performed.

220 pages. 7½x5 inches. Harper and Brothers, New York. \$2.00. G. S.

A Remarkable Biblical Discovery, by William Phillips Hall.

The thesis of this book by the president of the American Tract Society, is disclosed in its subtitle: "The Name of God according to the Scriptures." By careful study of both Testaments in their original tongues, and comparison of the most trustworthy of the early versions now extant, this scholarly layman has found that in apostolic usage, as well as during the older dispensation, the word "Lord" was not simply a title for reverent address but always represented and implied the essential being of God with all His attributes. That is, it was equivalent to the never uttered name "Jehovah," the eternal I AM. The latest modern Jewish translation of the Old Testament so employs it.

Manifestly the discovery that this lay in the thought of every Scripture speaker and writer, sheds important light on Christ's deity. Prayer "in the name of the Lord," or similar phrase, is shown to be a Hebraism meaning invoking God. The Father was never invoked directly, but through the Son, after His earthly ministry ended; nor do we ever find salvation promised except through the Lord's name. During the three preparatory years, as for example in what is known as the Lord's Prayer, Christ taught God's special and limited Fatherhood of the Jews by virtue of their creation as a holy nation, not a fatherhood toward all men in common because of God's creation of the human race.

Also the baptismal formula in Matthew is fully expressed when the name "Lord" is used alone, as in fact is everywhere the case. The author shows this was undoubtedly the apostolic thought and intention, for where the word is omitted from the received text it is found in others that are recognized to be of equal or greater antiquity and authority, or else it is required by the logic of the context. (Let us note that "Lord" is the only name common to all three persons of the Trinity.) Similarly Paul's phrase in Ephesians 4:32, "God for Christ's sake," should be translated, "God in Christ." Evidently copyists in the early centuries purposely altered their manuscripts adversely to the doctrine of Christ's deity.

Although this book is written in a rather involved style in an effort to be exact, all who seek to rightly divide the Word of truth will value its learning and accuracy and be assisted in their own study.

175 pages. 7½x5 inches. American Tract Society. New York. \$1.50. H. E. S.

It's a Racket, by Gordon L. Hostetter and Thomas Quinn Beesley.

This is a picture of the rackets and the racketeers, and the inroads they have made on American business and professional life. It is compiled from firsthand experience in battling the enemy and is the only authoritative description of what racketeering really is, namely, a system of blackmail, graft, extortion, terrorism and plunder of business men and employers. Conservative figures show that it cost the United States eleven billions of dollars last year.

The book is well illustrated and contains a glossary of hoodlum language not to be found in Webster's *New International Dictionary*. We think the publisher is justified in saying that "it is one of the most ringing challenges to Americanism that has appeared in the present century."

299 pages, including index. 7½x5 inches. Les Quin Books, Inc., Chicago. \$2.50.

J. M. G.

The Names of God, by William Pascoe Goard.

While others have written on the many titles of our Saviour and their significance, it has remained for the author to point out the meaning and use of the various names of God. Names of God as used in the Bible are a great demonstration of the essential unity and plan of Scripture. Besides, the recognition of the impressive yet simple plan by which God progressively reveals Himself in His names, assists in no small measure to a clear understanding of the story of the Bible. A study of this brochure will be instructive and inspiring to the Bible student.

48 pages. 8x5½ inches. Covenant Publishing Company, London. 1/6. C. H. B.

The Holy Kabbalah, by A. E. Waites.

This is a comprehensive account of the Kabbalistic literature which arose among the Jews during the centuries following the destruction of Jerusalem. The author is a Christian mystic and writes for those in sympathy with his illusive philosophy, not addressing Jews primarily. This system of thought seems utterly strange to students of the usual commentaries, but such a volume reveals the working of Jewish minds and enables us to grasp more of their point of view. It represents a vast amount of research in occult matters and is admirably printed. One section discusses freemasonry, and others alchemy and magic, all in relation to Kabbalism.

660 pages. 10x6 inches. Macmillan Company, New York. \$7.50. H. E. S.

Christ on the American Road, by Harriette Gunn Roberson.

The author is a great lover and devout student and skilled painter of nature, and her pictures blend most happily with the revelation of Scripture. To her "nature is a garment of light in which the Invisible hath robed His mysterious loveliness." She reads "God's beautiful thoughts in the flowers; His brilliant thoughts in the stars, and His majestic thoughts in the mountains." In her study of astronomy, she sees Christ as the Morning Star; in geology, Christ as the Rock of Ages; in botany, Christ as the Rose of Sharon and the Lily of the Valley. While she finds much in the majesty of Christ's present power upon earth, she looks forward in conclusion to the greater glory of His personal presence when He returns to reign as King.

The book is attractively bound with flexible red covers, and illustrated with seventy-eight engravings of American scenery.

229 pages. 6½x5 inches. Author, P. O. Box 943, San Francisco, Calif. \$1.60.

C. H. B.

Standard Vacation Bible School Courses—Intermediate, by Clarence H. Benson.

This course was prompted by the urgent need of a better curriculum for the early adolescent age, and was originally prepared and tested out in a demonstration school with which the reviewer was associated. Its fundamental objective is to inspire children of the early teen age with faith in and love for the Bible, as well as a general knowledge of its entire contents.

The daily program is divided into three fifty-minute periods. The platform exercises which constitute the first are devoted to worship, Bible memory work, Christian evidences and hymnology. The class work of the second period constitutes a synthetic study of the first nine books of the Bible with the expressional projects of each lesson. The third period of recreation and manual expression is closely related to the study period in that the tabernacle, its furnishings and other objects are reproduced by hand as they are studied in class.

132 pages. 12x9 inches. Standard Publishing Co., Cincinnati, O. \$3.00. E. H. O.

Slaves of the Gods, by Katherine Mayo.

This second volume by the author of *Mother India* should forever silence the criticism of its predecessor and still further enlighten and stimulate general interest in that Hindu-burdened land. For each of the dozen brief stories here recounted from real life, is followed by numerous quotations from Indian statesmen, editors, leaders like Gandhi and Krishnamurti, wives of chief governing princes, heads of Hindu religious orders and English officials resident there, not to mention missionary workers and Mrs. Besant, the theosophist. In fact no higher authorities could be suggested and no blacker condemnation could be uttered than this testimony to the moral depravity of the religion most of the speakers profess. In its portrayal of suffering womanhood and especially childhood the book is rightly named. Also it correctly lays the blame on that foul religion which controls all features of life among its followers and is ruining the race. Students of world affairs and all lovers of humanity cannot afford to neglect this study of India.

278 pages. 7½x5 inches. Harcourt, Brace and Company, New York. \$2.50. H. E. S.

Bible and Spade, by Rev. John P. Peters, Ph. D., Sc.D., D.D.

Students of the Bible will always be interested in archaeological research, especially in explorations in Palestine. The ancient Sumerians, the mysterious Hyksos, the treasures of Tel el-Amarna, the baffling Hittites, together with the problems they raise, will likewise always challenge attention. In so far as this volume sets forth the romance of these things, that is to say, the hardship of spading ancient tells, and the thrill of the finds, all is well.

Once however these archaeological standards are applied to the Bible by our learned and distinguished author, we lose interest in the book. The pan-Babylonian viewpoint here championed has long since been shown untenable by Prof. Albert Clay. The documentary theory of the Pentateuch, despite its destructiveness and inherent impossibilities, is upheld.

Strikingly enough, while making pan-Babylonianism the background of Hebrew psalmody, Dr. Peters flays Cheyne and Briggs for their maltreatment of the text and translation of the Psalms. Similarly, with the complete documentary theory as the background of his interpretation of Genesis, the author offers a most unique and helpful theory as to the outline of the book.

The chief value of the volume will be its setting forth of how far archaeological research, which for the most part is shown by scholars to attest the accuracy of the Bible, can be carried by certain types of mind into the opposite direction.

239 pages. 7½x5½ inches. Charles Scribner's Sons, New York. \$1.75. H. F. S.

Bible Book Studies, by Leon Tucker.

Bible book analyses are a familiar and favorite method of teaching by this author. He commonly uses the figure of alliteration, which aids in making the outlines to "stick" in the memory. His spoken and teaching ministry has centered very largely around the analytic presentation of Bible truth. They have helpful adaptation to use by the individual Bible student, as well as by a group or "class."

Our "Book Notice" department has had its attention called recently to these publications by Mr. Tucker: *"With Him"* (Studies in the Epistle to the Ephesians), 120 pages, paper covers, 60 cents, cloth covers, \$1.00, published by Christian Alliance Publishing Company, Harrisburg, Pa. *The Preface Psalm* (which includes an introduction to the entire book of the Psalms), 69 pages, paper covers, 20 cents. *A Key to Isaiah's Prophecy*, 15 pages, pamphlet, 15 cents. *Studies in the Second Book of Luke—The Acts*, including several impressive "comparisons and contrasts in the two books by Luke," 30 cents. *Studies in Romans* (perhaps the author's best known and most used book), 103 pages, paper covers, 50 cents. The four works last mentioned published by The Chicago Book Center, Chicago. W. N.

'The Jewish Passover'

An interesting booklet, just off the press, by Evangelist Philip Sidersky, a converted Jew. Shows how Christ fulfills every detail of the Jewish Passover. Jews the world over unconsciously observe the very types which were fulfilled in Christ. Author, 25 years in Jewish evangelization work. He was associated with Dr. J. Wilbur Chapman in the Evangelization of the Jews. Contains story of his conversion after being trained to be a Rabbi. 40 pages; 25 cents; illustrated.

Says Dr. Howard Agnew Johnston, Pastor, Immanuel Presbyterian Church, Milwaukee: "I have read your booklet with great interest and profit." Order from

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52 Woodbridge Avenue, New Brunswick,
New Jersey.

The Coming Kingdom—the Goal of Prophecy, by I. R. Dean, M.A.

This volume might well command the attention of every Bible reader. It is a student's book, so thorough in the treatment of its matter that the advanced student of prophecy will derive much benefit from its study. The author in a sane and scholarly way has shown God's plan for the future as concerning the second coming of Christ and His reign upon the earth. In a bold and positive manner he expounds difficult passages and themes, and his conclusions in nearly all instances are logically satisfying. Of particular value are chapters nine and seventeen in which questions on prophecy are answered in such a way as to enlighten the inquiring student. This book will be a blessing to the thousands who will read it.

245 pages. 7½x5½ inches. Approved
Book Store, Philadelphia. D. A. N.

The Church School Hymnal for Youth, edited by Calvin W. Laufer, D.D.

Here is another valuable hymn book, "compiled at the direction of the curriculum committee of the Presbyterian Board of Christian Education, for use in the Young People's Division of the church school."

While compiled for and offered to the youth of the land, it is a book of worship and can therefore be used at all general meetings. The great hymns of the church are there, together with many hymns of recent origin, making it a book "finely balanced with things new and old."

In the special sections of worship materials there are twenty short instrumental excerpts from the great masters, a goodly collection of prayers, responsive readings, religious poetry, and topical index.

The book is well bound, and for all that it contains most convenient in size.

417 pages. 8¼x6¼ inches. Westminster Press, Philadelphia. \$1.00; 80 cents in quantities. A. E. H.

Explorations in Sodom, by David Grove Kyle, D.D., LL.D.

It is not often that one can speak well for Sodom, but in this instance there is nothing other than this left for a reviewer. Dr. Kyle has a personal touch rare with archaeologists, and it is at its best in this little volume. The book is a series of eleven letters written at and on the way to the several points of excavation. These letters appeared in *The Sunday School Times* and *Bibliotheca Sacra*, as well as elsewhere, and are here repeated under one cover.

This volume shows how the Word of God is verified by what the spade unearths. Dr. Kyle is himself a scholar of first rank in the field of Old Testament truth. He is also a contender for the faith. This rare combination of gifts and consecration shows itself throughout the volume, especially in the chapters on "Unscientific Speculations," and "In Light of Modern Science."

141 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. H. F. S.

The History of Religion in the United States, by Henry K. Rowe, Ph.D.

This is the first attempt ever made to describe the subject in a broad way, showing religion's important share as a conserving and constructive force in the shaping of our history, and the gradual emancipation of the church from the institutionalism and tradition of the Old World. Here two conflicting forces were at issue, the author who is professor of social science and history in the Newton Theological Institution points out—the obligation to think and act in obedience to certain principles inherited from the past, and freedom under the new colonial conditions to change the code. Puritans coming to Salem had thought to remain loyal adherents of the established church, but soon found them-

selves gravitating toward fellowship with the Plymouth Separatists or Independents. The struggle for ecclesiastical equality and democracy in religion took on different forms in the various colonies, culminating in the Bill of Rights clause in the Constitution making a state church illegal.

In this development many features command our interest; Rhode Island's leadership, the expansion of the church as frontiers widened and its reaction to the freer conditions, the Half-way Covenant experiment to increase the membership by lowering the bars, the appeal by dissenters for exemption from taxation to support the recognized church, the Great Awakening and other revivals, the conservative championship of Jonathan Edwards, the growth of liberal thinking (which is a more popular term than Modernism but tells less), and the influence of three American contributions to religion: voluntarism, democracy and denominationalism.

Dr. Rowe gives credit to the South for Christianizing the Negro, and to the Catholic church for its restraining hold on the European newcomers tempted to excesses; but his praise and sympathy are uniformly accorded to modernist views and objectives. Though "mid-Victorian" thinking was in some respects narrow, it was also high and sought to be scriptural. Why should Christian historians welcome the undermining of the authority of the Word, or without suggestion of disapproval record the interpretation of eschatology as social ethics? The new efficiency expressed in certain types of organized effort may be a step toward organic unity, but is the one or the other beyond question desirable? We hope another volume can be written presenting the facts without the bias against evangelical beliefs.

222 pages. 7½x5 inches. Macmillan Company, New York. \$1.75. H. E. S.

Europe; a History of Ten Years, by Raymond Leslie Buell.

Here in nineteen chapters is a succinct and readable account of the Versailles Treaty and the drift of European affairs since. Locarno, the Soviet foreign policy, France's attitude toward Germany, Fascist relations with other states, etc., are reviewed and explained, giving such information as busy men require who would keep abreast of international movements. The staff of the Foreign Policy Association co-operate with the author, hence the work may be considered authoritative. Especially interesting is its estimate of the value of the League of Nations hitherto and in years to come, as well as the prospects for peace in Europe. Four maps and numerous pictures supplement the text.

428 pages. 8x5¼ inches. Macmillan Company, New York. \$2.50. H. E. S.

Unfathomed Japan, by Harold W. Foght and Alice Robbins Foght.

Students of Japan and her important place and influence in the Orient will find this book a source of much unusual and interesting information. Dr. Foght's commission to make a survey of Japanese education under patronage of a national association, a prominent newspaper and the government itself, secured for him and his wife rare privileges and the opportunity to see Japan's inner life which is little known to tourists. Their estimate of conditions and tendencies is correspondingly valuable, but apparently they gave scant attention to missionary activities there. Their visit to Formosa revealed the large success Japan has achieved in colonizing and educating, cleansing and developing that people with whom the Chinese had been so marked unfortunate. Many beautiful illustrations and the excellent type and paper enhance the volume and render it a most desirable giftbook. Several maps are included.

455 pages. 8¼x6 inches. Macmillan Company, New York. \$5.00. H. E. S.

Moody Bible Institute Monthly

The Beginnings of Chemistry, by Harriett Blaine Beale.

As though talking to her own son, the author describes in interesting fashion the simpler elements and processes of this science, so that later, when it met as part of the school curriculum, its terminology will be already familiar and its subject matter inviting because of the information here presented. Numerous diagrams accompany the text and many terms are explained, though in places the explanation might well have been carried farther. It should be welcomed by inquiring youngsters ten or twelve years old.

243 pages. 7½x5 inches. Coward-McCann, Inc., New York. \$2.50. H. E. S.

Two Pioneers, by Mrs. Mark Botham.

Life sketches of Thomas and Mark Botham, with a foreword by Dr. S. M. Zwemer. The two characters of this volume were father and son, who devoted their lives to pioneering in the great Northwest of China, particularly seeking to bring the gospel to the Moslems. Heroism and self-denial, with thrilling experiences, become almost commonplace with such characters in such a field.

While of interest to all who pray for the evangelization of the world, this volume should be read by every person interested in the problem of Mohammedanism in Central Asia.

168 pages. 8½x5 inches. Marshall, Morgan & Scott, London. 5/—.

Wisdom in Soul Winning, by William Wistar Hamilton.

Solomon says, "He that winneth souls is wise." This book has fifteen attractive, common sense chapters showing how anyone desiring to become a soul-winner can learn how to do it. Every page is replete with illustrations new and old. Its practical value lies in the arrangement—a logical exposition with a careful synopsis at the close of each chapter. For classes or groups desiring tests, over one hundred questions are outlined for review and final examinations.

Here is a book which can be safely chosen by Bible class teachers or pastors who may be looking for a textbook to instruct and inspire their people in soul-winning.

144 pages. 7½x5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 60 cents.

Undergraduates, A Study of Morale in Twenty-three American Colleges and Universities, by R. H. Edwards, J. M. Artman and Galen M. Fisher.

A frank exposition of college problems. More than a thousand college men and women—undergraduates, presidents, deans, faculty members, athletic coaches, and others—contribute to the interviews on which the book issued under the auspices of the Institute of Social and Religious Research is largely based. The religious ideas of students, and the moral influence brought to bear upon them, are among the perplexing issues freely discussed. As a source-book of information it is unique and important, though a portion of it is unfit for general reading.

Its theological bent comes out in a quotation by "an experienced university pastor," who says, "many (students) have listened to sermons full of misconceptions and prejudices against the modern view of the Bible and human life," and by "a religious leader" who says, "many come from homes with no religious standards, or with liberalist beliefs which break down under scientific study." (The italics are mine.)

In face of such utterances parents are reminded that there are colleges where the evolutionary theory is not taught, and where the faculty and student body are Christian to the core.

366 pages. 9x6 inches. Doubleday, Doran & Company. New York. \$4.00 net.

In the Garden, A Story of the First Easter, by Agnes Sligh Turnbull.

Interest centers in Joseph of Arimathea, a good man, and his ambitious wife, thrown against the somber background of the crucifixion, climaxing in the beauty of the risen Christ as the Transformer and Comforter. It is one of those brief, engrossing stories which holds one under the spell of a holy captivity.

48 pages. 7¼x4¼ inches. Fleming H. Revell Company, Chicago and New York. 60 cents.

I Believe in Man, by Judge Leon McCord.

This book contains forty brief chapters bearing on the foundational elements of human character. They have been written by a judge of the Circuit Court of Montgomery, Ala., and are interesting sidelights on human nature as revealed to the public. It is a most interesting and helpful book and will make the reader more sympathetic toward his fellows, and especially toward those whose home life and early training have tended to mortgage their future.

The only point we would question is the seeming failure of the judge to recognize the awful fact of human depravity. This is doubtless to be explained by the fact that he is writing as a judge and not as a theologian.

With this reservation the book can be heartily recommended, especially to those who would understand delinquent boys and girls.

137 pages. 7¼x5¼ inches. Harper and Brothers, New York. \$1.50.

Administering God's Gifts, by George Louis Rinkliff.

At no time probably is there as much being written on the subject of Christian stewardship as today, yet with all the attention given to this theme the author believes that its treatment has not been exhausted and that there are certain important principles which have not been properly emphasized in this discussion. For instance, he firmly believes that Christian stewardship is not a matter of what we can do for God, but rather a matter of what God can do with us, for us, in us and through us, and he makes special effort to base his dissertation upon this vital principle. The book will be especially appreciated by those who believe and teach the high spiritual values associated with the sacred service of their money.

99 pages. 7½x5 inches. United Lutheran Publication House, Philadelphia. 50 cents.

Manual for Daily Vacation Bible Schools, by Olga E. Lindborg and Peter Person.

This is the last of a three-term curriculum that has been prepared for the Daily Vacation Bible School by these two specialists in children's work. Miss Lindborg compiles the curriculum for Group I, which includes ages six and seven, while Professor Person contributes the material for Groups II and III, including ages eight to thirteen. While lacking details, these courses are highly commended in their purpose to put more Bible into the Daily Vacation School program, and making these courses pupil-centered rather than material-centered. The theme for this term is The Christian and His God, which is considered in four weeks under the aspects of Prayer, Praise, Obedience, and Sacrifice. A splendid bibliography concludes the material.

165 pages. 7½x5½ inches. The Covenant Book Concern, Chicago. \$1.75.

C. H. B.

BOOKS RECEIVED

Macmillan Company, New York.

"The Excellence of Revealed Religion," by C. G. Challenger. M. A. Cloth, 100 pages, \$2.00.

"The Holy Kabbalah," by A. E. Waites. Cloth, 636 pages, \$7.50.

"The Mighty Medicine," by Franklin Henry Giddings. Cloth, 147 pages, \$2.00.

"Sketches of Church History," by J. C. Robertson, M.A., revised by C. B. Moss, M.A. Cloth, 308 pages, \$2.00.

Chicago Book Center, Chicago.

"Studies in the Second Book of Luke: The Acts," by W. Leon Tucker. Paper, 45 pages, 30 cents.

"The Preface Psalm," by W. Leon Tucker. Paper, 59 pages, 20 cents.

"Studies in Romans," by W. Leon Tucker. Paper, 103 pages, 50 cents; cloth, 75 cents.

"A Key to Isaiah's Prophecy," by W. Leon Tucker. Paper, 15 pages, 15 cents.

"With Him, or Studies in the Epistle to the Ephesians," by W. Leon Tucker. Paper, 120 pages, 60 cents; cloth, \$1.00.

Sunday School Book of the Southern Baptist Convention, Nashville, Tenn.

"This Is My Church," by F. F. Brown. Cloth, 63 pages, 50 cents.

"Missions in Principle and Practice," by W. H. Knight, A.B., Th.D. Cloth, 190 pages, 60 cents.

Harper and Brothers, New York.

"Ministerial Practices," by Cleland Boyd McAfee. Cloth, 220 pages, \$2.00.

Abingdon Press, New York.

"Stories of Hymn Tunes," by Frank J. Metcalf. Cloth, 224 pages, \$1.50.

America Tract Society, New York.

"A Remarkable Biblical Discovery," by William Phillips Hall. Cloth, 175 pages, \$1.50.

Oxford University Press, New York.

"The Sumerians," by C. Leonard Woolley. Cloth, 210 pages, \$2.50.

Longmans, Green and Company, New York.

"Fiery Grains," by Sheppard and Marshall. Cloth, 273 pages, \$1.50.

Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich.

"Why We Baptize Infants," by Albertus Pieters, V. D. M. Paper, 29 pages.

Board of Publication and Bible School Work of the Reformed Church in America, New York.

"The Rise and Development of Liberal Theology in America," by Winfield Burggraaf, Th.D. Cloth, 216 pages.

Friendship Press, New York.

"Human Needs and World Christianity," by Francis John McConnell. Cloth, 231 pages, \$1.50.

Richard G. Badger, Boston.

"The Law of Spiritual Transformation," by George Edward Fifield, D.D. Cloth, 57 pages.

The Judson Press, Boston.

"Red Men on the Bighorn," by Coe Hayne. Cloth, 123 pages, \$1.00.

World Wide Revival Prayer Movement, 5 S. Oxford Place, Ventnor, Atlantic City, N. J.

"The Half Can Never Be Told." Paper, 92 pages.

Marshall, Morgan and Scott, London.

"Outlines of Lesson on Genesis I-III," by Morris Morris, M.Sc. Paper, 24 pages, 4d.

G. F. Vallance, Goodmayes, Essex, Eng.

"The Tabernacle," by Walter Scott. Cloth, 170 pages, 3/6.

Covenant Publishing Company, Ltd., London.

"The British-Israel Ideal," by W. G. Duncan Thompson. Paper, 16 pages, 6d.

Constable and Company, Ltd., London.

"Through Jade Gate and Central Asia," by Mildred Cable and Francesca French. Cloth, 304 pages, 10s.

WILL YOU NOT READ

"The Person of the Incarnate God," 10 cents; "Pictorial Prophecies of the Cross," 15 cents; "A Brief Introduction to Daniel's Prophecies," 10 cents; "What Is Intercessory Prayer?" 10 cents; "The Bible History of God's Law," 10 cents; "The Three Advents of the Lord," 5 cents; Write for free samples of tracts. Alex S. Larned, Parkville, Md.

FOUR IMPORTANT BOOKLETS

"Are There Two Eternal Dwelling places in the Great Hereafter, Called Heaven and Hell?"
"Could Christ Be a Good Man, If He Were Not God?"
"How to Have Joy in the Christian Life, or, Essential Information for Christians."
"Would You Like to Know How to Be Saved, or, Would You Like to Be Sure You Are Saved?"

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July, 1929

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Large spiritual values are available at the various Summer Bible Conferences conducted by the Moody Bible Institute

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BRIGHTENING THE WALLS

A number of the Institute buildings have been given attention recently by painters and operators of the sand-blast cleaner. The result is a decided brightening of the walls treated. In the Wells Street Court the buildings at the west and north take on distinction, adorned in new grey suits, with all letterings outstanding in white and black. The Business Annex is newly painted in red at the side. The fronts of both the Business Annex and the Men's Dormitory smile forth the results of the sand-blast cleaning that they received. Some of us had not even known that cream and red brick had each a place in the scheme of construction of the men's building. Well might we wish that the present appearance could brightly withstand the effect of Chicago's too abundant smoke.

DR. GRAY HONORED

At the annual meeting of the American Tract Society held May 1, at the Aldin Club, New York, Dr. Gray was unanimously re-elected an honorary vice-president of the society for one year dating from May, 1929.

MR. LUNDQUIST'S OFFICIAL TITLE

Mr. Lundquist was formerly known as Assistant to the Dean of the Evening School when there were separate deans for the Evening and Day Schools. But now the two schools are under the administration of the same Dean, and Mr. Lundquist's title has been changed to Assistant to the Dean for the Evening School. Mr. Lundquist continues as teacher of doctrine in both schools.

FORMER STUDENT LUNCHEON

Mr. A. F. Gaylord received the following telegram on May 10, signed by E. L. Wolslagel and Grover C. Prince:

"Thirty-five former students in attendance at Southern Baptist Convention and guests of Institute at luncheon, express our sincere appreciation to the Institute for this enjoyable occasion, and assure you and Dr. Gray and other Institute officials of our continued love and loyalty."

EXTENSION DEPARTMENT

Our February issue stated that no successor to Mr. Kirk as head of the Extension Department was being sought, but that meanwhile the Bureau of Bible Conferences and Evangelism would be in charge of Mr. E. B. Buckalew with the title of Director. This title is now dropped and by direction of the Executive Committee of the Board of Trustees Mr. Buckalew is to be known as Secretary of the Extension Department, with the understanding that the work of the department is limited to that of Bible conferences and evangelism. The department formerly included the Bureau of Maintenance and the

Bureau of Annuities, but these are now separated therefrom and continue as stated in the February issue, under the direction of Rev. Archibald R. Wright.

James M. Gray.

RECENT OFFICE CHANGES

In the realigning of department responsibilities some changes have been made in office arrangements. The familiar zone formerly devoted to the Extension Department and its bureaus now becomes the exclusive habitat of the Bureaus of Maintenance and Annuities. Mr. A. R. Wright, Director of these bureaus, and his assistants, are now possessed of roomy quarters for their important work.

Mr. E. B. Buckalew, Director of the Extension Department, with its responsibility for Bible conference and evangelistic activities, is now established, with his corps of assistants, in a suite of three offices on the first floor just south of the Women's Building, facing LaSalle Street. A stairway approach from the rear has been constructed so that the offices are accessible to all, and not in any way separated from the important offices opening off of Institute Place.

All concerned are to be congratulated upon the new arrangement that ministers effectively to the comfort and efficiency of the department workers.

STUDENTS OF OTHER DAYS

Harriet C. Clyde '28, sailed May 30, to engage in missionary work in Bolivia, South America.

William Pieffer '04, is in his fourth year as pastor of the First Baptist Church, Mt. Vernon, Ohio. Interest in the work is increasing and many souls are being brought into a saving knowledge of Jesus Christ.

Emil W. Halverson '21, returned home in January from Brazil, after seven years of service. He is taking special studies at the Institute and expects to return to Brazil at the close of the year. In his work he was associated with Wesley Clark '22,

Samuel Decker '24, Mrs. Decker (Mary E. Stephenson '23), and George Haight '25.

Otto R. Loverude '23, has accepted a call to the First Baptist Church, Great Falls, Mont. Mr. Loverude received his B.D. degree from the Northern Baptist Seminary, Chicago, in May, and he will receive his M.A. degree from Colgate University in June. Mr. and Mrs. Loverude will enter upon their new work in August.

Amos Oyer '13, is beginning a new mission work in Chicago, at 71st and May Streets, the outgrowth of a mission at 41st Street and Princeton Avenue. The congregation will meet temporarily in the basement auditorium of the Chicago Christian High School and hopes to occupy its own tabernacle, to be erected at Racine Avenue and 72nd place, sometime in the fall. The work is undenominational but is sponsored by the Defenseless Mennonite Conference to build up an effective soul-saving center. Mr. Oyer and his five children are sorely bereaved in the recent sudden death of Mrs. Oyer (Phoebe Steiner '12).

Mattie Mae Swisher '19, is president of the Panhandle Music Teachers Association of Texas. Two of her voice pupils recently won first place in their separate groups involving one thousand singers. Miss Swisher is slated for a course in hymnology at an Epworth League Assembly soon to be held, and will also conduct special features in the vesper services each evening.

Arthur Tylee '22, and Mrs. Tylee (Ethel Canary '22), with their young daughter, sailed May 4 on the S. S. *Southern Cross* for Corumba, Brazil. New missionaries accompanying them were: Mildred P. Kratz '23, Gertrude E. Lamson '27, La-Reine E. Lyon '23, Alice Nyboer '23, and Helen Weld '27.

Cecil T. Allin '23, pastor of the Presbyterian church at Roscoe, S. Dak., was elected moderator of Aberdeen Presbytery at the spring meeting in Sisston, S. Dak.

Elmer C. Wagler '27, Press, Ky., conducts Sunday-schools in two school houses and visits in the homes in this section. Horses or mules are the common means of travel. The picture shows Mr. and Mrs. Wagler on one of their tours. He says, "Riding behind" is not uncomfortable and is preferred by Mrs. Wagler."



Mr. and Mrs. Elmer C. Wagler

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To Ralph A. Honsinger and Mrs. Honsinger (Daisy Reid '23), a son, Wendell Scott, May 7.

To Jacob Huizenga '25, and Mrs. Huizenga, a son, Jacob, Jr., April 5, Grand Rapids, Mich.

To Glenn P. LaRue '26, and Mrs. LaRue, a son, Gerald William, January 21, Tsunyi, Kweichow, China.

To Reginald V. Reynolds '24, and Mrs. Reynolds (Zan Hamilton '23), a daughter, Eileen Margaret, December 20, Githuma, P. O., Thika, Kenya Colony, Africa.

MARRIED

Mabel A. Sloan '20, and Rev. W. H. Paine, March 31, Kansas City, Kan.

July, 1929

Three great summer Conferences in Pennsylvania—at Eagles Mere, July 6 to 14; at Montrose, Teacher Training, July 8 to 14, Ministerial Institute, July 15 to 25

Harold C. Fulton '15, pastor of the First Baptist Church, Buffalo, N. Y., is being blessed in his ministry. He is conducting a special study course for members of the Christian Endeavor entitled, "How We Got Our Bible." The seventh annual meeting of the Baptist Bible Union of North America was held in the church May 14-17.

Chas. F. Geiger '00, is pastor of the First Presbyterian Church, Raymond, S. Dak.

Carl B. McQueen '21, is in charge of the Chicago United Mission which is under the joint auspices of the Congregational and Presbyterian denominations.

Leroy Blackburn '26, is working in Cape Girardeau, Mo., under the Home Mission Board of the General Baptist denomination. During the last six months twenty-three have professed conversions and twenty-one have come into the fellowship of the church.

John A. Glasse '18, has recently been installed as pastor of the Community Presbyterian Church, Arcadia, Calif. "By the comity agreement existing between the evangelical denominations here in Southern California, ours is the only church in this beautiful and growing community of 7,000 population."

Hugo Montanus '28, is pastor of the Presbyterian church, Mauston, Wis.

Frank Brandellner '13, after seven years of service in the Grace Evangelical Church, Dixon, Ill., has been appointed pastor of the Trinity Evangelical Church, Freeport, Ill.

Charles B. LeFevre '12, and Mrs. LeFevre '16, are located at Ancud, the capital of Chiloe, Chile, South America, a large island province with a population of about 100,000 inhabitants. They are the only missionaries in the province, "which is undoubtedly the most fanatical and superstitious district in all Chile."

BORN

To Maurice M. Johnson '18, and Mrs. Johnson (Florence Easley '21), a daughter, Margaret Evelyn, March 29, Glendale, Calif.

To E. A. Comfield and Mrs. Comfield (Myrtle Raedeker '25), a son, Robert James, April 6, Chicago, Ill.

To Gordon Smith '25, and Mrs. Smith (Laura A. Ivory '25), a son, Douglas Hedderly, Paris, France.

To Henry B. Hardy '22, and Mrs. Hardy (Fannie Ramage '22), a daughter, Isabel Patricia, April 3, Guelph, Ontario, Canada.

To Ralph A. Honsinger and Mrs. Honsinger (Daisy Reid '23), a son, Wendell Scott, May 7.

To Jacob Huizenga '25, and Mrs. Huizenga, a son, Jacob, Jr., April 5, Grand Rapids, Mich.

To Glenn P. LaRue '26, and Mrs. LaRue, a son, Gerald William, January 21, Tsunyi, Kweichow, China.

To Reginald V. Reynolds '24, and Mrs. Reynolds (Zan Hamilton '23), a daughter, Eileen Margaret, December 20, Githuma, P. O., Thika, Kenya Colony, Africa.

William May '28, Evening School, and Nellie Opal Jorgenson '22, May 15, Chicago, Ill.

DIED

Mary Ella Cameron '15 February 26, Peoria, Ill.

Henry C. Cleveland '96, October 2, Downey, Calif.

William J. Warke '22, April 13, Chicago, Ill.

Martha Switzer '20, April 3, Taiku, Chosen.

Lawrence Burrell Wilkinson '19, May 13, Chicago, Ill.

Mrs. Amos Oyer (Phoebe Steiner '12), May 13, Chicago, Ill.

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from May 1 to 31, 1929, inclusive:

Africa Book Fund: 1 shipment to Africa: 11 Colportage Library books.

Free Tract Fund: 4 shipments to 3 states, 1 shipment to 1 foreign country: 1,875 tracts.

General Mission Fields Book Fund: 4 shipments to the Philippine Islands, 5 shipments to 4 foreign countries: 226 Colportage Library books, 237 Evangel Booklets, 110 Pocket Treasuries, 7,450 tracts.

Hospital Book Fund: 94 shipments to 31 states, 4 shipments to Canada: 3,144 Colportage Library books, 124 Emphasized Gospels, 3,257 Evangel Booklets, 5,014 Pocket Treasuries, 12 Testaments, 9,145 tracts.

India Book Fund: 3 shipments to India: 17 Colportage Library books, 18 Evangel Booklets. **Latin America Book Fund:** 2 shipments to 2 states, 7 shipments to 6 foreign countries: 187 Colportage Library books, 592 Evangel Booklets, 550 tracts.

Mountain Book Fund: 29 shipments to 6 states: 374 Colportage Library books, 82 Emphasized Gospels, 376 Evangel Booklets, 589 Pocket Treasuries, 34 Testaments, 500 tracts.

Pioneer Book Fund: 20 shipments to 12 states, 7 shipments to Canada: 1,164 Colportage Library books, 36 Emphasized Gospels, 839 Evangel Booklets, 454 Pocket Treasuries, 7 Testaments, 1,600 tracts.

Prison Book Fund: 78 shipments to 37 states, 2 shipments to Canada: 6,214 Colportage Library books, 30 Emphasized Gospels, 6,378 Evangel Booklets, 9,509 Pocket Treasuries, 6,465 tracts, 16 Testaments.

Railroad Book Fund: 1 shipment to 1 state: 800 tracts.

Seamen's Book Fund: 2 shipments to 2 states: 154 Colportage Library books, 354 Evangel Booklets, 550 tracts.

The total amount of literature sent on the above Book Funds during May is as follows: 230 shipments to 43 states, 4 shipments to the Philippine Islands, 13 shipments to Canada, 17 shipments to 13 foreign countries: 11,491 Colportage Library books, 272 Emphasized Gospels, 12,051 Evangel Booklets, 16,226 Pocket Treasuries, 69 Testaments, 28,435 tracts.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from May 1 to 31, 1929, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 4.00
Army and Navy	1	2.00
General Missions	15	192.00
Hospital	281	1,860.27
India	11	91.00
Latin America	25	203.23
Lumber Camp	4	17.00
Mountain	92	625.66
Pioneer	69	597.31
Prison	867	4,084.67
Seamen's	3	8.50
Free Tract	6	15.00

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PROGRAM

Cedar Lake, Indiana

J. CHARLES WATT
Director of Conferences

FUNDAMENTAL YOUNG PEOPLE'S FELLOWSHIP

Sunday, June 30 to Sunday, July 7

Speakers:

W. W. Ayer, Gary
Wm. McCarrell, Cicero

NORTHERN YOUNG PEOPLE OF THE EVANGELICAL MISSION COVENANT

Sunday, July 7, to Sunday, July 14

Speakers:

Gust F. Johnson
Theodore W. Anderson

LAKE REGION CHRISTIAN CONFERENCE

Sunday, July 14, to Sunday, July 21

Speakers:

Dr. C. C. Kindred W. R. Walker
Geo. Capstanios

FELLOWSHIP OF OPEN BRETHREN

Sunday, July 21, to Sunday, August 4

Speakers:

J. Alexander Clarke Harold St. John
Alfred Gibbs

CEDAR LAKE BOYS' CAMP

Ten Delightful Days for \$10.00

Monday, August 5, to Thursday, August 15

For Any and All Boys of Ages 12-18

Camp Director:

Edward H. Ockert of Moody Bible Institute

Teachers:

Isaac Page and Alfred Gibbs

MOODY BIBLE INSTITUTE CONFERENCE

Saturday, August 17, to Sunday, August 25

Speakers:

Edward Long of Canada
Mr. A. T. Stewart

ILLINOIS CHRISTIAN FUNDAMENTAL CONFERENCE

Monday, August 26, to Monday, September 2, Labor Day

Speakers:

Clifton L. Fowler, Dean of Denver Bible School; A. Otsema, C. F. Fields, Wm. McCarrell

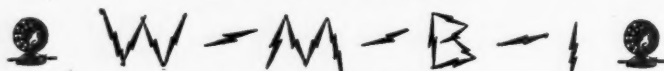
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RADIO STATION



1080 kilocycles (277.6 meters)



Mr. Loveless and Dr. Smith answering perplexing questions

THE QUESTION HOUR

One of the periods of the W-M-B-I schedule which brings the largest number of letters, is the Wednesday afternoon question hour, conducted by Rev. H. Framer Smith, D.D., Director of the Pastors Course of the Moody Bible Institute, assisted by Mr. Wendell P. Loveless, Director of the Radio Department. Many listeners have reported great blessing from this period, and have said that Bible problems and perplexing questions with regard to Christian experience and conduct which have troubled them for many years, have been satisfactorily explained. Questions sent in by mail, over the writer's signature, are answered during this hour. The Radio Department wishes here to express its appreciation to Rev. Grant Stroh of the Faculty, for his valuable assistance and co-operation in connection with many of the theological questions.



THE BOOK TABLE

The many listeners who so often have heard the voice of Mr. William Norton, Secretary and Manager of the Bible Institute Colportage Association, during the Monday afternoon Book Table period, have an opportunity this month to see a likeness of him before the microphone. Mr. Norton, together with his assistants, Miss Gertrude Germann, Rev. Norman H. Camp, Mr. Victor E. Cory, and Mr. J. D. Hall, brings each Monday at 3:30 o'clock (Chicago daylight saving time) information concerning the best in Christian literature published or sold by the Bible Institute Colportage Association. This period over the air has been the source of blessing to many lis-

566

teners who have thus received information which has enabled them to begin a systematic study of the Word.

Mr. Norton has been associated with THE MOODY MONTHLY ever since it was first published in 1900 as *The Institute Tie*. He first served as business manager and later when the publication was known as *The Christian Workers Magazine* he became the editor of "Sermon and Scrap Book." Since 1926, he has also been responsible for "Truth Illuminated." Three hundred of the living illustrations that have appeared



Mr. Norton reviewing books for the Book Table

in this column have recently been published in book form.



FAMILIAR VOICES

Donald C. Pratt of Ontario, Canada, is a member of the class of December '30. He



Donald C. Pratt

has an appealing tenor voice, and brings to his work a spiritual understanding which renders it exceedingly effective. The selections of the right type of numbers one uses in radio work is a most important feature, and Mr. Pratt seems to possess the rare gift of making appropriate selections. After completing the Missionary Medical-Service Course here, he expects to do foreign missionary work.

ANNOUNCER'S DESK

Wendell P. Loveless



We have been gratified at the number of appreciation letters received as a result of the first few broadcasts of the "Sunset Hour," on Thursday evenings, at 6:30 (Chicago daylight saving time). This

period consists of poems, short devotional messages, vocal quartets, duets, trios, and solos, and a brief gospel message with the gospel invitation. The program concludes with pipe organ, violin, and piano ensemble presentations of many old familiar hymn tunes. We have felt the need for this type of hour at the close of the day when many are resting from their labors, and are in a receptive mood for messages concerning eternal things.

Many friends of W-M-B-I have been sending financial contributions regularly to this work. The Radio Department, like the other departments of the Institute, is maintained by the voluntary gifts of Christian people and the co-operation of the radio friends in this respect is very much appreciated.

The Victor Talking Machine Company has requested the Announcers Trio to record some more gospel hymns on Victor records. Watch for further announcements concerning this. The Institute has been honored in having this opportunity to record its gospel music in a permanent form. May Christian people pray that these records shall have wide circulation and be used to the glory of God.



THE OPERATOR'S PANEL

L. H. Greer

FADING OF BROADCASTING SIGNALS

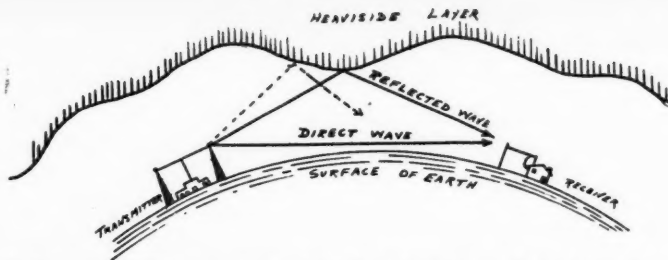
Radio listeners have often noticed that when listening to a distant broadcasting station the signal may suddenly decrease and within a short time disappear entirely. No amount of readjusting of the receiver will again bring back this signal. Within a minute or so the signal reappears and increases to normal volume or it may even become louder than before. This phenomenon is usually spoken of as "fading."

There has been no positive explanation for fading. However, a number of theories are quoted, among which is one known as the "Heaviside" theory which appears to be the most logical and which is here briefly explained:

The rays of the sun produce an effect on the air of our atmosphere known as ionization. Ionized air is a conductor of electricity, whereas ordinary air is an insulator. This theory holds that from about sixty to one hundred miles above the earth's surface there is a solid layer of this ionized

Moody Bible Institute Monthly

A summer by the sea—Ocean City (N. J.) Conference from June 30 to Sept. 2; Ocean Grove (N. J.) Bible Conference, July 22 to August 4



air. Radio waves will not penetrate this layer but when striking it will be reflected back to the earth in the same manner that light rays are reflected by a mirror. This ionized layer is called the "Heavyside" layer and is named after the man who first advanced this theory. This layer is not a smooth surface like a mirror but is a shifting, changing layer, similar to the constant toss and roll of ocean waves.

Radio waves from a broadcasting transmitter travel equally in every direction. The waves traveling downward through the earth penetrate to an unknown depth. Radio signals have been received in mines more

than three thousand feet below the surface of the earth. The direct waves, traveling in all directions parallel to the surface of the earth, are gradually absorbed by the atmosphere, trees, large steel structures, etc., and grow weaker as the distance from the transmitting station increases. Other waves travel vertically and continue upward until they strike the Heavyside layer and are then reflected back to the earth. Under some conditions such radio waves are carried along the Heavyside layer for a great distance before being reflected again earthward. During the daytime, due to the rays of the sun, the waves which go up in the air are absorbed and do not return and so the only wave received by the listener is the direct wave running parallel to the earth's surface. At night, however, the direct and reflected waves are both received by the listeners when within a few hundred miles of the transmitter. Fading from a station located nearby is unknown except in extremely rare cases.

The shifting of the Heavyside layer will change the direction of the vertical wave, hence, those listeners within range of the daytime direct wave seldom notice fading. When located at a great distance from the transmitter, where no direct waves are received, fading of the reflected wave will be caused by the shifting of the surface of the Heavyside layer. Fading of distant stations at night is more noticeable because the reflected wave provides the signal strength from the transmitter. In the daytime the direct waves provide all of the signal strength. The most noticeable fading occurs at sunrise and sunset. Fading does not depend upon the efficiency of the broadcasting transmitter nor on the receiver, nor has it any relation to the weather. To date nothing has been discovered to compensate for this fading phenomenon.

RUBBER-NECKING IN FOREIGN PARTS

It is becoming a popular thing among brethren to journey across the deep sea on the big steamers to Europe, Egypt and Palestine. It is particularly popular with Baptist preachers. We have no criticism. It is a free country. Sometimes we do wonder, however, in the case of Baptist officials, and busy pastors, how dear Baptist men can regard the responsibilities which are upon their shoulders so lightly that they feel it practical to run away from them for three or four months every few years in order to rubber-neck in foreign parts. Of course it may possibly be our lack of discernment. Perhaps their burdens are so heavy that they cannot get along without refreshing surcease from their toil through journeying through the old countries.—*Western Recorder*.

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July, 1929

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GIFTS OF HELPFUL BOOKS WOULD BE APPRECIATED, for Rev. Burton M. Dennis, young pastor of Methodist Church South, Mariarty, New Mexico. This ad by Rev. Edwin E. Hale, District Supt. Church of the Nazarene.

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